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JESUS CHRIST THE GIVER OF THE ETHICAL LIFE WHICH HE DEMANDS.

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"O LORD," says St. Augustine, "give what Thou demandest; and then demand what Thou wilt;" and such must be the sentiment of every intelligent and earnest student of the ethical teaching of our Lord. Christ must give what He demands, or He demands far more than can possibly be given by those to whom His demands are addressed. There is, however, ample evidence that Jesus Himself recognized this to be the state of the case. "Freely," said He to His followers, "have ye received, freely give," evidently assuming that, by means of their connection with Himself, they must be amply provided with the resources requisite for meeting all the demands of discipleship. He represented Himself as coming not only to seek but to "save" the lost; and this must obviously have implied all that was necessary to convert the publican and the harlot into God's sons and daughters. When He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," He betrayed the consciousness of being able to meet the needs of those burdened with every sort of moral and spiritual infirmity. The very boldness and absoluteness with which He demanded the surrender of those He called to Himself is an indication of the same consciousness of having an immeasurable blessing to confer. He called the fisherman away from his nets and the publican

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from the receipt of custom, the rich youth from the pleasures of wealth and even the son from the pious task of burying his father. No other tie could be allowed to hinder anyone to whom His call was addressed from obeying—not the duties of property, nor even the entreaties of father or mother, wife or children. No peril or terror must be permitted to interpose. He warned those whom He called that they would be hated of all men on account of their connection with Him; they would be persecuted and brought before governors and kings; they would even have to lay down their lives for His sake. Why should they be willing so to do? What right had He to demand it? Is it not evident that He was justified in demanding such sacrifices only on condition that what He had to give was better than life? He indicated in the most solemn terms that the fate of those whom He called would depend on the response they made to His call. By refusing to follow Him they would miss their destiny. If they denied Him before men, they would be denied at the judgment day; but, if they confessed Him, He would confess them at that day before His Father and the holy angels. "Whosoever shall fall on this stone shall be broken, but, on whomsoever it shall fall, it will grind him to powder." Such are some of the indications that the deepest secret of the ethical teaching of Jesus lies at the back of that teaching, and is to be found in His teaching about His own person and work. Jesus lifts up a far higher standard than any other ethical teacher; but very poorly would He deserve the name of Saviour if this were all He did. To demand that vastly more should be produced out of human nature than any other had ever ventured to hope can only be wise and beneficent if first there is put a vast deal more into it; and it is because the Saviour thus acts that we adore Him by this great name. He is, in short, the Giver of the ethical life which He demands; and He anticipates Augustine's prayer just quoted.

This brings us face to face with our Lord's teaching about His own person and work, in its bearing on His ethical teaching. Only, at this point I am going to make a great concession: I will draw His teaching on this subject solely from the Synoptical Gospels, leaving out the Gospel of St. John. This is not because I doubt the authenticity or authority of the latter: on the contrary, I am prepared to defend it against all comers. But it has often been assumed that the divine claims of Jesus can only be vindicated by recourse to the Fourth Gospel; and it is of high utility to prove that this is not the case. If the Fourth Gospel is admitted into the argument, there can be no doubt what the issue must be; but it will serve a good purpose to prove that the same result can be obtained without its assistance. On the Synoptic Gospels an unprecedented amount of study has recently been expended; every sentence has been weighed; and we know more accurately than was ever known before precisely how much their testimony is and what it is worth. In these three Gospels by much the larger proportion of our Lord's ethical teaching is contained; and it is essential to show that their testimony is also clear as to the power and virtue by which the actual possession and practice of this ethical life are to be realized. It has often been assumed that the secret of our Lord's consciousness as to His own person can be found in the two titles—the Son of man and the Son of God. In the popular mind these are understood to denote His manhood and His godhead respectively. But a close investigation of their use, at all events in the Synoptists, can hardly be claimed to justify this assumption. The Son of man is the title which He most frequently employed Himself; indeed, it may be called His favorite self-designation. So common is it in His sayings that it might be expected that it would be an easy task to extract from these its meaning. This turns out, however, not to be the case. A common belief used to be

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that it signified either the ideal man, in whom all the lofty attributes of humanity were concentrated, or the humble and sympathetic man, to whom nothing that is human is alien; and neither of these would be very different from the popular conception. At present the idea is supported by very high authority that "the son of man" is nothing but a synonym for "man," as in the verse of the Eighth Psalm which says, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" Jesus, it is contended, spoke Aramaic, and ὁ υἱος τοῦ ἀνθρώπου is the Greek translation of the Aramaic word for "man." But this seems to be disproved by the fact that, when "the son of man" in this sense had to be translated into Greek in the Eighth Psalm, it was not rendered by ὁ υἱος τοῦ ἀνθρώπου, but simply by υἱος ἀνθρώπου. So that, if ὁ υἱος τοῦ ἀνθρώπου be a translation of some phrase which Jesus uttered in Aramaic, it must have been a different phrase from that which simply means "man." The strong probability is that the title refers back to the vision in the Book of Daniel, where it is said, "I saw in the night visions and, behold, one like the Son of man came with the clouds of heaven and came to the ancient of days; and they brought him before Him; and there was given unto him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not be destroyed." Who the being thus indicated is, and how much is here predicted of him, may be difficult to determine; but at all events he is not mere man in any of the senses as yet indicated. He is, in short, the Messiah; and, if this was the source from which Jesus borrowed the term, He must have employed it in a Messianic sense.

If thus the one title oftenest used of our Saviour in His earthly life means more than the popular interpretation would imply, it must be confessed that the other

—the son of God—appears to mean less. So accustomed are we to identify "Son of God" with the divine nature of our Lord, that we overlook the range of its applications in Scripture The angels are called the sons of God, and so are all Christians. Israel as a people bore the title of the son of God, and it was applied particularly to the kings of Israel as the ideal representatives of the people. As soon as these facts were recalled to mind, it becomes obvious that the application to Jesus of the same term does not *ipso facto* designate Him as related to God in a unique sense. It is true that, when speaking of God as the Father at once of Himself and of His disciples, He did not use the phrase "our Father," but said "My Father and your Father," as if to indicate that there existed an essential distinction between their relation to God and His own. But probably it was from its application to the Hebrew monarchs that it was directly transferred to Him. In short, this title also is Messianic: it is official, not personal.

If Jesus applied to Himself these two Messianic titles; it is to be expected that He would appropriate the title of Messiah itself; it has indeed been questioned whether he ever did so; but such a doubt can be entertained only under the assumption of a scepticism towards the records that would make all profitable use of these documents impossible. He not only encouraged others to call Him the Messiah, but, when, on His trial, He was charged to state on oath whether or not He were the Christ, He unhesitatingly replied in the affirmative. Equally futile is the attempt to prove that His challenge to the scribes to explain how David called the Messiah Lord was intended to indicate that He did not claim to be the offspring of David. If He had had no intention of claiming this, He would have left it to them to raise the question, instead of raising it Himself. He did claim to be the Son of David; and He employed this title in the same sense as the term Messiah.

The result of this brief inquiry is, that the answer to the question, Who was Jesus Christ, according to His own teaching in the Synoptists? is not to be found in the titles applied to Him there. These are official, not personal—that is to say, they indicate the functions He was to fulfill and the work He was to do. So that we must now proceed to inquire whether what He said about His work supplies the information of which we are in quest.

In inquiring into the functions of the Messiah, we may take for our guidance the old division of these into the functions of the prophet, the priest and the king.

First, those who regard Jesus Christ as no more than a man usually represent Him as having been a prophet, who revealed the fatherhood of God and the brotherhood of men; who taught mankind to believe in the infinite value of the soul and brought life and immortality to light. He was like Moses, or Elijah, or Isaiah, they say, only greater.

Now, it is true, He was a prophet. So He frequently denominated Himself. When setting out on His last journey to Jerusalem, He stated that He had to go thither, because it could not be that "a prophet" should perish out of Jerusalem. When his fellow-townsmen in Nazareth rose up against Him, He reminded them of the proverb, that "a prophet is not without honour save in his own country." And, on the same occasion, He applied to Himself the magnificent description in Isaiah of prophetic inspiration: "The Spirit of the Lord God is upon Me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bound." It was in the power of this inspiration that He subsequently preached and unfolded the mysteries of the kingdom of heaven; and this may perhaps be sufficient to explain both His miracles of power and also those of wisdom, by

which He divined the unuttered thoughts of men.

But, although it may explain much, it will not explain everything. Although He sometimes called Himself a prophet, He intimated at other times that He was more than a member of that inspired line. He spoke of the succession of the prophets as terminating with John the Baptist—"The law and the prophets were until John"—but with Himself something higher had arrived. Though He declared that John was the greatest of those born of women, He showed how far superior even to him He was conscious of being by adding, "Nevertheless he that is least in the kingdom of heaven is greater than he." So, when referring to another of the prophets, He said, "A greater than Jonah is here," just as He said, "A greater than Solomon is here." The prophets, like Jonah, He told His disciples, and the pious kings, like Solomon, had desired to see the things which they were seeing, but had not seen them, and to hear the things which they were hearing, but had not heard them. Even David, the greatest of the kings and the psalmists, had, He hinted to the Pharisees, called Him Lord.

The principal characteristic of a prophet had always been the sense under which he lived of having been born for a purpose and charged with a message from the Most High to deliver to his fellowmen. This characteristic in Jesus also was marked in a conspicuous degree: He never had the easy and leisurely appearance of one to whom this world is a home and resting place, but always appeared among men as a herald or messenger, as one "sent;" and "I am sent" formed the opening of many of His most characteristic statements. While, however, in this respect like the other prophets, His air and His language betrayed a deeper mystery. He would say, "I am come," to do this or that, in a way which suggested not merely that He had come from a recent and casual interview with God, as any prophet might have done, but

that He had come from a home in which He had lived with God before His earthly sojourn commenced: indicating, in short, that He had existed as an inhabitant of heaven before He had begun to be an inhabitant of the earth. In perfect harmony with this is the impression which you receive, as you read His words, of the intimacy and authority with which He speaks of the eternal and divine. The whole realm of the future especially, which to the wisest of mere men is such a mystery, lies naked and open before Him; and He speaks of the unseen abodes of the dead, of judgment and eternity as one perfectly at home with these transcendent mysteries. He always spoke as if He had an original, and not an acquired knowledge of the invisible world—a knowledge of the same quality as the Father's own; and once at least, in what some have regarded as the greatest of all His sayings, He expressed this roundly and unmistakably, when He said, "No man knoweth the Son save the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." The prophets were in the habit of appealing constantly to the divine authority to confirm their statements: "Thus saith the Lord" being the formula of endorsement with which they stamped their oracles. But Jesus did not use this phrase: He substituted for it "I say unto you" or "Verily, I say unto you," as if this lent to His statements an equal emphasis.

Such are the sayings of our Lord about Himself. In the narrative where they occur, we hardly notice them, so completely are they a part of the character. But, when we thus detatch and analyse them, we perceive how significant they are. But let us proceed to His work as priest.

Secondly, one of the most outstanding facts in the life of our Lord is that He claimed the power on earth to forgive sins. As often as He did so, He was challenged for speaking blasphemy, his accusers giving as their ground for finding fault with His claim the conclusive reason,

"Who can forgive sins but God only?" The explanation frequently given of the strange language of our Lord has been that either He was expressing in a strong way the assurance that God is ready to forgive or His knowledge that in the particular cases God had actually forgiven. But by a simple statement to this effect He could easily have averted the charge of blasphemy made against Him; and not only did He not vouchsafe this explanation, which was surely due from Him, if this was the actual state of the case, but He worked a miracle to prove that His claim was literally justified; His argument being this: You deny that I have forgiven the sins: you are thinking that anyone can claim to forgive sins, because none can control the statement or know whether it is true or not, but I will say another thing which you can control: I will say to this paralytic, Arise and walk; if My word has no virtue, its failure will be undeniable, being visible to all; but, if it take effect, do not doubt what I tell you, that it has taken effect in the region where you cannot see.

In Christianity there is no more characteristic belief than this of the forgiveness of sins; it is the foundation of all Christian hope; and we know both the prominence given to it in primitive Christianity and the ground on which it was based. Thus, when St. Paul is giving a summary of primitive Christianity, as it had been received from its earliest heralds, the following are the terms in which his statement begins: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." In all the writings of the Apostle this is the rationale of forgiveness; and there is every reason to

think that this was the unanimous testimony of the first witnesses to the doctrine of Christ—"He was delivered for our offences and raised again for our justification;" "He bore our sins in His own body on the tree." This was the apostolic interpretation of the mystery of the death of Jesus, which had for a time been even to the most advanced of the disciples a stumbling block nearly sufficient to wreck their faith. His death, instead of remaining an opaque, became a luminous and glorious mystery, when they learned that it had been the necessary preliminary to the proclamation to the whole world of the gospel of forgiveness. It is a reasonable inference that what thus satisfied the minds of the apostles and was testified unanimously by the primitive Church must have been derived from the Great Teacher Himself; but what evidence for this is there in His recorded words?

At a certain stage of His history Jesus began to predict His own death. This was a great surprise and a great shock to His disciples, and He did not venture to do it until they had attained a certain maturity of experience—not, indeed, until they had made the confession through the lips of St. Peter, that He was the Christ, the Son of the living God. But from that time He began to tell them that He must go to Jerusalem and suffer many things and be rejected of the scribes and be killed. And having once broken the ice, He recurred to the subject again and again, adding touch after touch of detail, till He had done enough to familiarise their minds with the event they dreaded. But why was He so painstaking about it? One reason may have been to give them the assurance, when the event happened, that He had not been taken unawares but had included this also in His plan and purpose. Another reason was that they might learn that it was not inconsistent with Scripture but the reverse. Even this, however, does not exhaust the mystery: there is a deeper necessity. After his resurrection especially, when their

minds were more open to receive the truth, He entered copiously into the subject. On the way to Emmaus He asked the two travellers, "Ought not the Christ to have suffered these things and to enter into glory?" and afterwards to the eleven in the upper room He said, "Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." These last words especially appear to point to the same connection between the death of Christ and the forgiveness of sins as we find in the writings of the Apostle Paul and in the testimony of the primitive Church.

In His earlier record there are not many sayings preserved by the Synoptists, bearing on this subject; but there are two of remarkable significance.

The one is the saying, "The Son of man came not to be ministered unto but to minister and to give His life a ransom for many." Difficulties have been raised as to who is to receive the ransom, whether God or the devil, and as to whether the word "ransom" involves any more than that, somehow or other, through the death of Christ sinners are delivered from sin and its consequences; but from one point of view—that is, in its bearing on the dignity of our Lord—this saying is highly significant. It is highly probable that He had had in his mind the solemn words in one of the Psalms which apply to all the children of men, "None of them can by any means redeem his brother or give to God a ransom for him." The weak child of Adam needs a ransom for his own sins, instead of being able to pay it for another; and Jesus would have been in this position Himself, had He been no more than an ordinary link in the chain of humanity. And here, in passing, reference may be made to a singular hiatus in the record of Jesus. In the prophets, with whom He is compared, there is no feature more universal than the

sense of personal unworthiness. Thus Isaiah says, "Woe is me, for I am undone; for I am a man of unclean lips and I dwell among a people of unclean lips;" and every other prophet or apostle, in proportion to the depth of his religious genius, makes confession of sin and suffers under the feeling of guilt. But among the sayings of Jesus you will seek in vain for any such language. He never makes a single confession of sin. If He was a mere man, this was a serious defect, bringing Him in fact down beneath the level of many other men of religious genius; but, if the reason why He never confessed any sin was that He had no sin to confess, then He must have been unique among the children of men and exalted above their sinful infirmities.

The other saying referred to is still more significant both as to the relation of the death of Jesus to the forgiveness of sins and the dignity of His own person which this implies. It is His saying at that last Supper, "This cup is the new testament in My blood, which is shed for you." It is a great pity that the word διαθήκη is translated "testament" in a passage which is heard so often in the most solemn circumstances, because the reference is obscured to the great words of the prophet Jeremiah—chapter XXXI. 31—"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers in the day when I brought them out of the land of Egypt, which My covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My laws in their inward parts and write it in their hearts; and will be their God and they shall be My people; and they shall teach no more every man his neighbor and every man his brother saying, Know the Lord, for they shall all know Me, from the least

of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more." This was the greatest promise of the Old Covenant; for it promised the new one, full of evangelical blessings, founded on the forgiveness of sins. It refers back to the making of the first covenant in the day when Jehovah, as it says, took His people by the hand to bring them out of the land of Egypt; and when we turn to the account, in the twenty-fourth of Exodus, of the formation of the old covenant on the day when, in the words of Jeremiah, Jehovah became a husband to Israel, we learn what Jesus meant when He said that the new covenant was to be made "in His blood;" because the first covenant was made with the blood of a hecatomb, slain by the hands of the young men of the congregation. And, as on that occasion the half of the blood shed was poured on the altars as an acknowledgement that the life of the people had been forfeited by sin, but the other half was sprinkled on the people in token that God had accepted their confession and expiation and had, therefore, given back their life, cleansed and consecrated, to be lived on a nobler plan, so Jesus intimated that those interested in the new covenant would, by means of His shed blood, confess that they would have died themselves for their sins, but would, when this confession was made and accepted, receive back their forfeited life, purified and consecrated to a higher obedience and devotion.

Lastly, His work as King. The sovereignty exercised by Jesus Christ was in many ways extremely different not only from what His contemporaries and fellow countrymen had anticipated, but from what the prophets had foretold. In one respect especially it appeared to be fatally defective—namely, in its brevity. The shortness of the reigns of monarchs had always been a great obstacle to the realisation of the hopes and ideals connected in the Hebrew mind with the monarchy; because a good king,

who was in truth a son of God and inspired with truly regal purposes, might be cut off in the flower of his age, and a successor might follow in whose reign all the good methods of his predecessor were reversed; a Solomon might be succeeded by a Rehoboam or a Hezekiah by a Manasseh. If then under the Messiah, when he should come, the prosperity of the people of God was to be permanent, it was essential that he should live forever. The disciples of Jesus were, on this account, persuaded that it was impossible for Him to die. Die, however, He did, and that at a singularly premature age; and so His messiahship seemed to be frustrated.

Here, however, lay one of the many paradoxes of the life of Christ. He Himself had never cherished any illusion about living always: on the contrary, He affirmed from an early stage of His career that He was to die a violent death. But, so far from this frustrating His messiahship, He was confident it would subserve it. By the loss of an earthly throne He would attain a throne at the right hand of God; and through the gateway of temporal death He would enter on a sovereignty sublimely exalted above all the limitations and vicissitudes of time. He predicted that, after three days in the grave, He would rise again; that in His resurrection form He would live forevermore; and that, at the end of this world's history He would return to the earth again to be the judge of the quick and dead. It is in this section of the sayings of Jesus that we encounter the most startling evidences that He was conscious of a dignity and destiny far above the level of humanity. After the resurrection, He met with His disciples in Galilee, assembled by His orders, and saluted them with the wonderful words: "All power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;

and, lo, I am with you alway even unto the end of the world." These words reveal a self-consciousness the height of which it is difficult to measure. When He says, "All power is given unto me in heaven and in earth," we may limit the claim to such a control of events as is necessary to the accomplishment of His messianic calling; but the truth is, we have no means of measuring the extent of the dominion thus implied. The instruction to baptize in the name of the Father and the Son and the Holy Ghost places Him on a level with the Father in an act of worship and contains the substance of the Christian doctrine of the Trinity. The promise, "Lo, I am with you alway, even to the end of the world" must come from One who is ubiquitous; yet it was anticipated when, long before this date, He promised that, where two or three should be gathered together in His name, there should He be in the midst of them.

The purpose of His second coming at the end of the present age is to judge mankind; and it ought not to be forgotten that in the Old Testament the occupation of the judgment-seat is one of the distinctive functions of the kings—so much so that, not infrequently in poetry, kings and judges are used as parallel terms, as in the Second Psalm: "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth." The distance between the position of a king presiding in an earthly court and that of the Judge of the world on the judgment day is the measure of the difference between the sovereignty anticipated for the Messiah by His disciples and contemporaries and that anticipated by Himself and bestowed on Him by His Father. The circumstances of His coming to judgment are described in terms of the utmost dignity: "The Son of man shall come in the glory of His Father with His angels;" "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming

in the clouds of heaven with power and great glory; and He shall send His angels with the great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." Thus is He clothed with the glory of God; and the angels are called His angels. These are the highest of created beings, but He is evidently their Lord.

The most divine things of all, however, in this scene are the purpose for which the assembly is held and the function which He discharges. He is the judge of all, who pronounces on everyone the sentence of doom or felicity. "When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all nations; for He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand and the goats on His left." "Judge not" was one of Christ's own injunctions; and daily experience teaches all who have wit to learn how wise an injunction it is. Mere men do not know one another; they hardly know themselves; the greatest and wisest man alive is well aware that in his humblest fellow-mortal, and even in the heart of a little child, there are depths and mysteries which he cannot fathom. No sane or sensible man would dare to measure the exact merits or assign the fate of any other mortal. But Jesus, according to His own testimony, is, on that day, to search the secrets of every heart and to weigh the merits of every life so thoroughly and accurately as to be able without fail to assign to each his station and degree for all eternity.

Can there be any reasonable doubt what such language implies? Jesus was the greatest of ethical teachers, whose ideals have elevated the life of the world and are still, by their unexhausted energy, drawing the race and the individual up and on. But He is far more: "He is

exalted a Prince and Saviour, to give repentance unto Israel and the remission of sins." Other ethical writers prescribe the rules of noble living, but He bestows life itself. They stimulate us with thoughts that breathe and words that burn; and some of them lend force and attractiveness to their teaching by their own conduct. But they are not suffered to continue by reason of death, but recede into the unknown distance, where our fellowship with them can be but dim and uncertain. He, on the contrary, according to His own testimony, is not far from everyone of us; He knoweth our frame, and has a heart that can be touched with a feeling of our infirmities. Because He ever liveth, therefore He is able to save to the uttermost those who come unto God through Him—that is, to the very end of their probation, of their struggle and pilgrimage. And so it shall be till the last believing child of Adam has reaped the reward of his faith.

There are two ways of ascertaining who and what Jesus Christ is, according to His own teaching. The one is the dogmatic way, and consists in accumulating all the statements about His own person and work contained in His recorded words and constructing out of these a scheme of doctrine, to be imposed on faith. The other is the ethical way; and it begins by asking not what Jesus is, but rather what man is—what are his origin and destiny, his condition and necessities. Ascertain fully what Jesus teaches about righteousness and unrighteousness, about the duties and ends of human existence; and then, I venture to assert, it will be manifest that everyone has that to commit to his Saviour which he cannot admit to a mere man, and which no mere man is entitled to accept. He has his soul to commit to Him, with all the weight of its glory and its shame; he has his sins to commit to Him, that they may be expiated and taken away; he has his destiny to commit to Him—he needs some one who will meet him on the confines of this life, and who, conducting

him in safety past the perils of death and judgment, will land him on the shores of everlasting felicity. It is mere trifling to speak of any mere mortal as capable of undertaking such a responsibility. There is not one of the best and greatest of the children of men—a Moses or an Elijah, a Peter or a Paul—but would utterly decline it, saying, "I also am a man." But Jesus Christ does not decline this responsibility: on the contrary, He invites it, saying to all without exception who are humbled by the burden of their sin and weighed down by the greatness of their destiny, "Come unto Me;" and, in every century since He was on earth, there have been multitudes, every-one of whom has been able to say, "I know whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day."

THE BIBLICAL PICTURE OF JESUS.*

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I COME to put before you the greatest of all themes, for Christ is indeed our "hope of glory" and we know the facts about him and the sure record of his teachings only through the Bible. Canon Liddon says in Some Elements of Religion: "Not to be interested in the life of Jesus Christ is to be, I do not say irreligious, but unintelligent." What is the Bible Picture of Jesus? Is that Portrait true? These two questions press upon us from every side to-day. What will Jesus mean for us if the Bible no longer stands the test of historical truth? Who can then speak a "sure word of prophecy" out of the chaos? Dr. John Smith, of Edinburg, has not put it too strongly in his *Integrity of Scripture* when he says that the Arian Controversy was not more vital than the one now raging in the world concerning the Bible and our Lord Jesus Christ, for to many "Jesus Christ is a transitory gleam," an idealized picture merely, a pleasing mirage out of the dim past.

The Figure of Christ fills the horizon of the world, and like the Greeks of old, men are saying: "Sirs, we would see Jesus." "What manner of man is this," the astonished disciples asked in the olden time, "that even the winds and the sea obey him?" "Who is this?" the excited multitudes asked in Jerusalem as the whole city

* Opening lecture before the Southern Baptist Theological Seminary, October 1, 1902.

was stirred. "This is the prophet, Jesus, from Nazareth of Galilee." There was not harmony then in the multitude of voices. "What think ye of the Christ?" Jesus asked. When some said: "He is a good man," others cried: "Nay, but he leads the multitude astray." Nor is there unison now among the scholars of the world. But Mr. Gladstone's remark is significant, when he said that all but five of the sixty master minds that he had known gladly bowed at the feet of Jesus our Lord. The bulk of modern scholars still joyfully own Jesus as Lord and worship him as God. It is folly to rail at Biblical scholarship as such. Criticism is not all hostile to Christ. There is a consecrated criticism for which we thank God and which is a bulwark of strength and power. The great article, for instance, on Jesus Christ by Wm. Sanday in the Hastings *Dictionary of the Bible* is a blessing to mankind. Biblical scholarship is a necessity and a treasure. Let us make no undiscriminating criticisms of Biblical students. There are radical critics of critics.

The purpose of this paper is to put two pictures side by side, to challenge the Jesus of modern radical criticism by the Jesus of the Bible, to show the unity, progressiveness and completeness of the Biblical conception of Christ, and to show how these facts rule out of court the entire naturalistic assumption; in a word, to show that radical criticism is really on the defensive, both as to subject and method. Let us therefore, aim to grasp the two pictures of Jesus in a large view and with a just perspective. Let us call the critics to the judgment seat of Christ's own personality. There can be no compromise between the radical criticism and the Bible. They do not present the same idea of Christ. It is not a mere reorganization of a creed that these critics suggest. It is not a mere revolution in theology that is attempted. It is nothing less than a new Bible that is presented with a new Christ, in fact, with no Savior at all, but with

simply a noble example, merely the climax of a religious development of the race. This great religious genius is described, not the Savior from sin. Dr. W. Robertson Nicoll is justified in calling this a crisis in the very existence of Christianity. His recent book, "*The Church's One Foundation, or Christ and Recent Criticism,*" is a bugle call to the people of God. A Christless Christianity is what the radical critics plentifully give us, a Christianity that has only the greatest and best of men as its leader and exponent. Like Mary of old, many are saying: "They have taken away my Lord, and I know not where they have laid him." The mediating critics are seeking to hold on to the Biblical picture of Christ after giving up much of the Bible itself. We are confronted with a great fact. We have the character of Jesus Christ portrayed in the Bible. He either lived or he did not. If he did not, the origin of this character calls for explanation. Fishermen and taxgatherers of Galilee, as has often been pointed out, could hardly have invented the grandest character of all ages. Such genius would cause the gifts of Homer and Shakespeare to pale into insignificance. No, no, it should not be soberly doubted that Jesus of Nazareth lived and that his career is correctly represented in the Gospels. Mr. F. C. Simpson rightly argues in *The Fact of Christ* that skeptics must account for Jesus Christ. He is the chief force in modern civilized life.

Let us then look at the broadest outlines of the Biblical Picture of Christ. For other purposes a more intimate view is best, such a look as George Matheson, the blind Scotch preacher, takes in his *Studies in the Portrait of Christ*. For one thing, he is presented to us as sinless. This trait is in the prophetic outline of the Messiah. The fifty-third chapter of Isaiah, whatever date you give it, presents the work of one who made an offering of himself for the sins of the people, "although he had done

no violence, neither was any deceit in his mouth." "He was numbered with the transgressors; yet he bore the sins of many." According to the symbolism of the sacrifice, the Messiah was sinless. In the Psalms he is the Holy One of God, the Anointed. That is the prophetic outline, and seems to claim sinlessness for the Messiah. The Gospels do not praise the Master, but they present him as sinless. They tell the wondrous story and let it speak for itself. They give, indeed, "a study from life," as Prof. Fairbairn so aptly says in his new book, *The Philosophy of the Christian Religion*. The authors write as those who reverently speak about what is above all praise. But no serious, and certainly no successful, effort has ever been made to pick flaws in the character of Christ. A few faultfinders have hesitatingly pointed to the withered fig tree, the destruction of the swine and the harshness of Jesus towards some classes of evildoers, as, for instance, the hypocritical Pharisees. But these are not sinful deeds nor thoughts. The chief rebuke to all sin is the presence of Jesus. One by one the self-convicted shrink away before his look. Jesus is clearly conscious of freedom from sin. He shows no sign of penitence. He had never sinned. He always did the will of his Father. And we are not repelled by the absence in him of the sense of personal sin. It is in perfect harmony with the other features. In fact, if he had sinned only once, a blur would come over it all. In the Acts and Epistles and Revelation sinlessness is claimed for Jesus. "Him who knew no sin he made to be sin on our behalf." "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens." So then in prophecy, historical sketch and theological interpretation of the great fact the sinlessness of the Messiah is emphasized.

The sinlessness of the Christ calls for another trait in his character, or, rather, another mark in his nature.

As Dr. Gerhard Uhlhorn so well asks in his *Die modernen Darstellungen des Lebens Jesu*, "A mere man and yet sinless?" If he was sinless, he was more than man, for all men have the consciousness of sin. We turn to Isaiah again and read of the Child that is to be born, whose name shall be called "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." The whole passage is Messianic, if there is anything Messianic in the Old Testament. In the Gospel story Jesus is presented as begotten of the Holy Ghost. His birth is supernatural, though he is born of woman also, and so is both God and man. Moreover, Jesus claims to be God and arouses the fierce anger of the rulers by his divine claims. John in his Gospel later said that he existed in the beginning with God and was God. In the Acts and Epistles and Revelation he is presented as God. He is worshipped as God. The efforts to explain away the representation of Jesus as God by Paul, Peter, and John are utterly futile.

But why did he come to earth? He came to save the lost, both among Jews and Gentiles. He was the Savior of the world. He was the Redeemer from sin, and this redemption was purchased by his death. Isaiah 53, though prophecy, reads like a chapter from the Epistle to the Romans, or from the Gospel of John. The Gospels show that Jesus did come to save. His very name means that. He said he came to seek and to save the lost. He died, as he said he would, to give his life a ransom for many. In the Acts, Epistles, and Revelation, the "*First Interpreters of Jesus*," as Prof. Gilbert calls them in his recent book, explain his career in harmony with the prophecy of the Old Testament and the facts of the Gospels.

Let us look at one more feature in the Biblical outline of Jesus. In the Old Testament he is presented as the King in a universal spiritual Kingdom which is

typified by the Davidic Kingdom. This Kingdom is to be spiritual, universal in the sense of including some from all nations, and is to be everlasting. This is the glorious promise repeated through the Old Testament that cheered the Jewish people in their darkest days. Not that they fully understood the motive of King and Kingdom. The record and the sequel show that they did not. But the promise of the Kingdom is true. In 2 Sam. 7, the everlasting Davidic Kingdom is plainly predicted. In Ps. 89 this Kingdom is shown to be spiritual. In Daniel we see that it is universal and everlasting. When John the Baptist appeared in the wilderness by the banks of the Jordan he announced that this Kingdom had come. It had been coming a long time, had indeed in one sense already been in existence, for all the redeemed of all times belong to it. The Kingdom of Heaven is the rule of God in the heart, and all belong to it who yield themselves to God's rule. But a new epoch in the Kingdom had come. The King's Son had come himself. In Matt. 16:13-20 Jesus announces his purpose to build this spiritual and everlasting Kingdom. He is to be the Head of it. In the later parts of the New Testament we see the disciples expounding the character of this spiritual Kingdom. We find Peter speaking of "the eternal Kingdom of our Lord and Saviour Jesus Christ." And Paul speaks of Christ as the "Head over all things to the church, which is his body, the fulness of him that filleth all in all."

Let these features suffice. There are four characteristics of Jesus Christ that mark him off from all men of all times. He is free from sin, he is God's own son and God himself, he saves from sin by his atoning death, and he reigns as King in an everlasting and universal spiritual Kingdom. These outlines we have seen in the Old Testament long ages before Jesus appeared on earth. The Gospels present more boldly the same features after the Messiah had come. The other Apostolic writings ex-

pound these traits and show that Jesus of Nazareth is the Messiah of the Old Testament. They put history and prophecy side by side, and find them in harmony, and draw the necessary inferences from this startling fact. This is the burden of the preaching of Peter and Paul. The Messiah was to suffer, die, and rise again. Jesus did suffer, die, and rise again. Therefore, Jesus of Nazareth is the Messiah. This is the object of the Gospel of Matthew, to prove that Jesus is the Messiah of the Old Testament. John's Gospel aims to show that Jesus is the Messiah, the Son of God.

Now, the Biblical portrayal has unity. Each of these traits is in all three portions of the records. Prophecy, history, and interpretation all fit. The Jews at first saw it as Peter preached, but the veil lay on their hearts so heavy that they could not and cannot see Jesus where Moses is read. This is *"The Hebrew Tragedy,"* as Conder so well calls it, for when the Messiah came to his own they shut the door in his face. There is progress in the character thus outlined. The lines are large in the Old Testament, clear to us, not always to the prophets themselves, who did not always understand what the Spirit of Christ in them signified. The Picture was plain when Jesus came, plain to those who had eyes to see, whose eyes had been opened so that they could see, but dim and vague to all the rest, even to those who came close to the wondrous Person. They had the glasses of their time and were all awry till the Holy Spirit gave them new eyes. Jesus opened their understanding as he opened the Scriptures about himself. After Pentecost the Apostles have a new light turned on the Portrait of him who had been so close to them. The Spirit had taken of the things of Christ and made them theirs. There is, once more, a marvellous completeness in the outline. Each part supplements the other as mere invention could not do. First, the dim prophetic outline.

Then the dazzling fulfillment which blinded men's eyes for the moment. Then the soft touches of memory and interpretation by the hand of the Holy Spirit. The Picture is complete and is the hope of men's hearts, the joy of the whole earth. This is in brief sketch the Biblical conception of Christ, who saw himself in the Old Testament when the short-sighted critics of his time, doctors of the law, did not. Moses wrote of me, he said. David spoke of me, he said. "Abraham saw my day and was glad." If we admit the supernatural or the miraculous, if we do not rule God out of his world and believe both in the transcendence and the immanence of God, if we admit prophecy, if we admit the reality of sin, if we admit the love God had for men and his great purpose in Christ for men, we have no trouble with the Biblical story of Jesus Christ. It hangs together from beginning to end, from the Garden of Eden in Genesis to the River of Life in Revelation. There is a raison d'être in it all. The Bible is no riddle to the man who admits these things. Jesus himself is the key to unlock the Scriptures. He is the bond of unity. The Bible becomes a puzzle only when he is taken out of it or when "another Jesus," as Paul says, is put in his place. This is the conception of Jesus Christ that we joyfully hold and that has conquered the world. We take the Bible at its own estimate and we risk all on Jesus, our God and Savior. This is the true historical Christ and this is the true historical method.

But this view is sharply challenged in our time. We have a right to ask why. If this view is denied, what then? We must face the situation frankly and fearlessly.

For one thing, the Old Testament presentation of the Messiah must be adequately explained. The frank acceptance of the supernatural both in the Bible and in Jesus does give an adequate solution. If this solution is cast off because the supernatural is not accepted, the

naturalistic explanation must be rational and consistent. It must settle difficuties, not raise them. If the Old Testament Idea of the Messiah is not from God, it is from men. If from men, the idea came from what men? Not from Egypt, not from Babylon, not from Persia, not from Greece. Was it a national longing of the Jews themselves? It is undeniable that the Jewish literature of the Interbiblical and New Testament times betray a passionate longing for a Messiah. The Book of Enoch, Psalms of Solomon, 2 Esdras, and the Sybilline Oracles outline the national hope of the Jews. They look for a great Deliverer from Greek and Roman power. They expect a temporal Messiah, one who will triumph over all the enemies of the Jews and set up a grand Jewish Kingdom in Jerusalem. Part of this conception is temporal, national, and unspiritual. It is distinctly not the Messiah of the Old Testament. There is progress in the revealing of the Old Testament Messiah, but even in the earliest stages he is not depicted grossly as the later Jewish Apocalyptic books describe him. This is in direct conflict with a mere evolutionary hypothesis.

However, it may be said that the Old Testament idea of the Messiah arose in better days, before the backs of the people were bent with sin and sorrow. Very well, let us see. In the preëxilic times the people of Israel were given to idolatry. It was so in the long period of the Judges. It grew worse under the Kings. Finally the Kingdom of Israel went down before the Assyrians because of idolatry, and then Judah likewise fell before the Babylonians for the same reason. How could the prophetic picture of the Messiah originate from such an atmosphere? If the writers of the preëxilic times rose higher than the people, whence did they get their conception on purely naturalistic grounds? Occasional reaction against all the prevailing idolatry would be natural certainly, if there had been antecedent monotheism, but

would not plausibly solve the origin of the Old Testament Messiah. But how about the post-exilic time? We know much about this period. It was the time of scribism, the dismal period of the letter of the law. The tithing of mint, anise and cummin came to fill the hearts of the leaders of Israel. The withering blight of rabbinic theology settled down upon Israel. No time, surely, was this for the origin of the loftiest spiritual hopes. If the early part of this period be chosen, when the temple was restored and the people returned, that would be the day of all days when the national hopes of the people would be rekindled for a temporal Messiah. The naturalistic hypothesis is in a dilemma between idolatry and scribism, for the point is not the existence of a Messianic hope, but the origin of this kind of a Messianic hope, the hope of a spiritual Messiah in the Old Testament, while not in the later books of the Interbiblical time. The denial of the really supernatural prophetic element in the Old Testament creates a situation that has no explanation. It is gratuitous effrontery to charge all the Old Testament books with being unreliable and then proceed to take out all the supernatural, recast the history, and change the outline of the Messiah which they gave. I had rather risk the infallibility of Moses and Isaiah than of Wellhausen and Cheyne. We can at least credit the Old Testament writers with knowing what they meant to say. If we reject the conception of the Messiah which they give, it is a superfluity to create a new Messiah and claim that this is what they meant to say. It is unscientific and unscholarly to juggle with their words in this fashion. That method was tried on Homer and failed. If we tear down the Old Testament history and Messiah, we are unable to build another, for we have only what the Old Testament says. It is rather late in the day to write a new Old Testament.

Let us come to the Gospels. Suppose we deny the

Gospel account of Jesus of Nazareth. What then? We are called upon to do two things in all honesty. We must explain the existence of this picture of the Messiah on the assumption that it is untrue and we must show why it is like the Old Testament presentation. The latter point might seem an easy matter. We may say that the Gospel writers simply copied from the Old Testament. But *there* is precisely where the trouble comes in, for in Palestine the people and teachers did not understand the Old Testament Messiah. The rabbis had so covered up the Old Testament with their own sayings that the people could not get to the Bible. When Jesus brushed aside all this rubbish and explained the Word of God as it was, they thought him sensational and revolutionary. In point of fact, the people turned away from him finally because he would not be a national and temporal Messiah. It is idle to say then with Renan that Jesus merely accommodated himself to the national hopes. The Pharisees killed him because he collided with their idea of a Messiah. The Sadducees expected no Messiah, but found Jesus troublesome. The Jewish literature of the time pictured a national temporal Messiah. We even know from the Talmud what the Jewish scholars of a late time think of Jesus, for they deride him there as a sorcerer and as worse. How comes it then that the Nazarene was able to grasp the Old Testament idea when all the Jewish world had lost it? Did he get it from John the Baptist? There is no proof of it. And if he did, where did John get it? From the Essenes? That likewise is futile, for the spirit of Jesus is anti-Essene at almost every point. Stapfer is guilty of wild special pleading and blindness in urging this in his books on Jesus Christ. Harnack seeks to make room for the revival of the Old Testament idea of Christ by saying: "Thus in Christ's time there was a surging class of disparate feeling, as well as of contradictory theory, in regard to this matter." He appeals

to the fact "that John the Baptist and the Twelve acknowledged Jesus to be the Messiah" as "a proof of the flexible character of the Messianic idea at the time, and also explains how it was that Jesus could himself adopt it." This is curious reasoning. The Twelve disciples got their idea from Jesus and had great difficulty in doing so. There is left only John the Baptist and Jesus at that time who had caught the Old Testament idea. "The surging chaos" was unanimous so far as the evidence goes in the absence of the spiritual element. If we fall back upon the Gospel writers, how did they contrive to rise above the current Messianic ideas and revive and fill out in such wonderful completeness the Old Testament idea of the Messiah? The naturalistic or merely evolutionary hypothesis breaks down utterly. If appeal be made to tradition, myth, or legend, we may ask what started a counter current right in the midst of Jewish life and right against all Jewish hopes and ideals of the time? In fact, in the Gospels, the writers themselves make a confession of their early ignorance of the spiritual Messiah. In simple truth, the Lord Jesus was an anachronism in all the three worlds of that day, whether Roman, Greek, or Jewish. They laughed at the story of Christ in Athens. They persecuted the heresy in Jerusalem and in Rome. Only slowly did the closest friends of Jesus come to see him in his true light, so holden were their eyes by the light of their own day. The apostles themselves were planning for temporal place in a temporal Kingdom and were unable till Pentecost fully to apprehend a spiritual Messiah. Jesus was not a product of the Judaism of his time, nor of any time. He was and is to Jews a stumbling-block, and to Greeks foolishness. He was not the accidental development of religious ideas, for he is too high, too great, too masterful, too original, and too pure. Nor is he the creation of literary men of his own or a later generation. If we deny the

supernatural in Jesus and in the Gospels, we flounder helplessly on purely rational grounds. We greatly increase the difficulties to the human reason.

Mr. W. J. Dawson, in his new and able book, *The Man Christ Jesus,* says: "It did at one time seem possible to write a life of Christ from the sole point of view of its human grace and efficiency, but the design was soon rejected as entirely incompetent to the theme. The first chapters were scarcely drafted before the story seemed to pass from the author's hands and to write itself in terms of its own. . . . In the very nature of the story itself, and therefore in the nature of Christ, were elements entirely incommensurate with the human. It is not possible to disengage the human elements in Jesus from the Divine."

But this is not all. We must explain how the disheartened and scattered disciples came to believe in a Risen and Mighty Savior, who, they knew, was dead and buried; how they came to understand what they had utterly failed to understand while he lived; how they had courage and power, instead of cowardice and weakness; how, with no arms, no money, and little learning, the disciples won a strong foothold in Jerusalem itself; how they presented a Christianity cosmopolitan in its sympathies in spite of race prejudice between the Jew and Gentile; and, finally, how their conception of the Prophetic and Historic Christ won such a place in the Roman Empire that it ultimately captured it and is now the dominant force in the civilized world. All this must be done on purely rational grounds with no appeal to the supernatural. This is a hopeless undertaking. Baur tried it, and his *tendenz* theory of party documents made quite a furor, but that is now discredited. He could not explain Saul of Tarsus. What made this cyclonic Jewish leader turn right round and surrender to the Nazarene and champion his cause just when he seemed to have triumphed over

it? Baur finally gave it up. But that is to give up rationalism. If you appeal to Cæsar, to Cæsar you must go. Strauss tried the swoon theory to explain the resurrection of Christ and the faith of the disciples, but Keim riddled that utterly, though unable himself to explain the rise of hope in the disciples on rational grounds. He suggested a real vision of Christ, but that is to abandon the rationalistic standpoint. Renan's idea of the fright of the women is silly, for the disciples would not believe the women till Peter and the rest had seen Jesus. The difficulty that the disciples had in accepting the fact of the Resurrection of Christ has to be accounted for. Harnack puts all the emphasis on the faith of the disciples and insists on the power of a Living Christ, but he skips the crucial point as of no importance, or at least as outside the range of testimony. In his now famous book, *What is Christianity,* he says: "Either we must decide to rest our belief on a foundation unstable and always exposed to fresh doubts, or else we must abandon this foundation altogether, and with it the miraculous appeal to our senses." He gives up the defense of the bodily resurrection of Jesus and founds Christianity on the convictions of the disciples that the spirit of Jesus still lived, on the immortality of Jesus, in other words. That is gratuitous, anti-scriptural, and a wholly incompetent explanation. If "belief" which has no necessary basis of fact is the origin of Christianity then we do have a slim foundation indeed. Did Jesus come out of the grave? That will explain everything, if we add the coming of the Holy Spirit at Pentecost. Thus we understand their faith and their power. An ounce of fact contains more than a pound of fancy. If we reject the supernatural, once more we are at sea and fail to explain the situation. In less than 27 years after the death of Christ, Peter, Paul, James, John, and the rest confronted the Jewish and Gentile world with a masterly system of theology

which clashed with the Jewish rabbinical theology and the Greek philosophy. We know the outcome of the conflict. Rabbinism dried up into the Talmud, and Greek philosophy sought to compromise with Christianity.

If the radical critics are right, we have a curious situation. A lofty spiritual Messiah was conceived in an idolatrous or legalistic time, was forgotten, was recovered by a people who did not wish him and who killed him for restoring the old conception, was understood suddenly by those who had utterly failed to understand him and who suddenly gained power to conquer the world. This naturalistic conception is opposed to evolution at every step. If, however, we recast the narratives in the Old Testament and New, we have the greatest conception of the ages produced and preserved and preached for long centuries by blunderers and frauds. That is too much credulity for anybody but a hard pushed anti-supernaturalist. Never was there such a conspiracy for holiness. It is asking too much of us to think that such a pretense was carried on for many centuries and that the greatest literature of the world, to say no more, grew up as a hoax. A beautiful illusion bore them on to the noblest conception of the ages, and that illusion, not to say delusion, still dominates the world! One has sublime faith in himself, however skeptical about the Bible he may be, who can rely on his own rapid speculations in the presence of the historic Christ.

But many do not hesitate to put their own views against those of the Christ, evidently thinking that they "didn't know everything down in Judee." Here is the late Prof. Paine, of Maine, seeking to explain the origin of the Trinity by ethnic evolution. Here is Prof. Gilbert, of Chicago, explaining the preëxistence of Christ as merely the idea in the mind of God. Here is Prof. Harnack, of Berlin, who deftly states the Ritschlian view of Christ, robbing him of actual diety while willing to use terms of

deification, a value judgment, having the worth of God to us though not God in essence. In his treatise, *What is Christianity,* Prof. Harnack minimizes the importance of the Person of Christ. He says: "It is a gruesome story. On the question of Christology men beat their religious doctrines into terrible weapons, and spread fear and intimidation everywhere." He even says: "The Gospel, as Jesus proclaimed it, has to do with the Father only and not with the Son." But here we have a Christology, forsooth! And Harnack's Christology is this: "It is knowledge of God that makes the sphere of the Divine Sonship." We can become sons of God like him simply by knowing God. In spite of Harnack's disclaimers about the Person of Christ he is compelled to state his idea of Jesus to give any coherence to his statement of Christianity.

Schmeidel, of Zurich, admits at least nine genuine words of Jesus, and he is gifted with the marvellous acumen, a kind of second sight, to tell these nine. The attack on the Biblical records has been perfectly impartial. From Genesis to Revelation not a book has escaped. The rationalistic modern critic can see a huge mass of stupidity and fraud in the long record from Genesis to Revelation. Pious fraud, if you please. Poor fellows, they meant well at any rate! Moses didn't write any of the Pentateuch. Abraham didn't even live, but was a moongod! Jehovah is only a tribal god of the Kenites, and monotheism is a development, not a revelation. David didn't write any Psalms and didn't foretell the coming of the Messiah. Isaiah didn't tell about the suffering Messiah. Jonah didn't have that experience with the fish. Daniel didn't foretell the everlasting kingdom of the Messiah. Jesus was merely the son of Joseph and Mary. He did not work miracles. There were no demons, and Satan did not tempt Christ. Jesus didn't speak the Sermon on the Mount. He didn't raise Lazarus from the dead. He

didn't rise from the dead himself, but the women thought they saw him. He did not ascend on high. He did not say that he would come back again. The Holy Spirit did not come on the Day of Pentecost. Peter didn't write these letters. John didn't write his gospel nor did Matthew his. Paul didn't write his letters, hardly any of them, anyhow. The Book of Revelation is merely a party pamphlet like the Jewish Apocalyptic books of the time. In a word, the poor blundering writers of the Bible from Moses to John either did not write at all, or if they did, they got things all twisted and mixed. They created a Messiah after their own hearts. They attributed miracles and the power of God to their great men. Or if God did speak by the prophets, others wrote down what they said and either innocently or wilfully misrepresented them. And this *potpourri* is served as vastly superior to the old Bible. The radical critics admit that the face value of the Bible is against their view of Jesus. They calmly proceed to recast the Biblical account. Kuenen frankly acknowledges in his *Religion of Israel* that the Old Testament account and the New Testament account as they stand do not accord with his theory. Jesus and the New Testament writers he considers incompetent judges of the Old Testament. He deliberately reshapes the whole story, when lo (presto! change!) his view appears. By this wholesale legerdemain, modern radical criticism has challenged the Biblical Picture of Jesus Christ. But this naturalistic presentation of Christ destroys Christianity,for as Uhlhorn well says in his *Die modernen Darstellungen des Lebens Jesu,* Strauss is right in treating "the miracle-question as the existence-question of Christianity." The one issue that stands out sharply between the contending camps of criticism is the question of the supernatural. The one side start with God, a real God of love, mercy, and power, who discloses slowly but by real interposition his will to men, and who manifests

himself in his own Son, the Saviour of men. The other side starts with man, denies supernatural revelation save as it comes by processes of evolution, challenges the whole Biblical record as illusion or delusion, proclaims at this late day a truer insight into Biblical history and teaching than Moses had, than David, than Isaiah, than Paul, than John, than Jesus himself. The audacity of this challenge takes one's breath away, but it must be met. There is no half-way house for Jesus of Nazareth. It is idle to worship him if he is not God. It is poor consolation to worship a mere idea. Modern criticism is face to face with the question of Pilate: "What then shall we do with Jesus who is called Christ?" Shall we crown him or shall we crucify him? Shall we leave him where the Bible puts him or shall we pull him down from his throne? When a man like A. B. Bruce can write the article on Jesus in the Encyclopædia Biblica and pass by his divinity and treat him as a mere man, it is time for Christians to be awake to the real situation.* The crux of modern theological controversy is the question of Jesus Christ. Many modern men stumble at his personality and claims. They will not have this man to rule over them. Note the prolonged and almost bitter attacks on the Bible. If the Bible goes, Jesus Christ becomes to men an unhistorical character. He fades into the limbo of myth and legend. We should have left the blessed experience of grace in our lives, the witness of the Spirit in our hearts that we are Christ's. That is a priceless boon, for Jesus is "the mystery of God, in whom are all the treasures of wisdom and knowledge hidden."

We have thus shown that the picture of the Messiah in the Old Testament is not explicable or rationalistic grounds, that the story of Jesus in the Gospels demands

* In justice to Dr. Bruce's article it should be said that he does speak of Jesus as "the object of faith."

the reality of the Christ, that the Apostolic history finds its only explanation in the blending of prophecy and realization in Jesus Christ. All else is pure assumption that satisfies no known facts. The Biblical picture is consistent and unassailable save that it does assume a real God who had and has a plan to save sinners through his Son. But experience without objective evidence is bound to become evanescent and uncertain. Experience without the Bible will limp as it walks forth to take the world for Christ.

It is hardly fair for those who have developed lofty characters under Christian influence to rail at the Bible. What shall we have when the scripturally trained mothers and fathers themselves aim to train up their children without the old Bible and the true Christ? As has been often said, the best apology for the life of Jesus is the life of a Christian in which Jesus lives.

The heart of Christianity is Christ. Christ is Christianity. We come to this issue, the Christ of the radical critics or the Christ of the Bible; which is true? After writing thus far I came across an article by Prof. W. M. Ramsay. It was a brief sketch in *The British Weekly* on "How a Picture of Paul Grew." I was greatly interested to see how Prof. Ramsay had applied the same line of reasoning in this address to the career of Paul. Suffer a few quotations: "And so, for many years after I grew up, the Paul whom my mother knew was forgotten by me, and in his place was set up the Paul of the commentators and the critics. . . . I read much modern opinion about Paul, and very little of Paul himself, and that little was always contemplated through the colored spectacles of acquired opinions. . . . One found that every critic was at variance with himself. . . . It was never possible to find a man in the critics' Paul. They set before their readers no unity or reality, but a many-natured bundle of qualities like

Frankenstein's artificial man. . . . If the critics' Paul be the true one, then the writer of Acts had never known him, for he describes a different person—the generous and lovable Paul." And so Prof. Ramsay came to see that his mother was right and had seen Paul as he was, while the learned critics had missed him and had been describing a pigment of their own creation, a caricature of Paul. Likewise we shall find that our hearts have not been mistaken as they have felt the touch of the Christ of our mothers and our fathers. He is in the Bible and he is our Risen King and Glorious Lord. He is God's Son who came to save from sin. He is the touchstone of the ages. Lücke somewhere says that the way men treat Christ is like the way the birds greet the morning light. The bats, owls, and other birds of the night shut their eyes and refuse to see the day and hide away in the darkness. But the song-birds carol as the morning comes and sing in joy as the sun gladdens the earth.

Let us appeal then from the radical critics to Christ himself. Let us turn from the torn and tattered painting which they offer us as the Christ to the Biblical picture of Jesus. Let us, critics and all, come into the presence of Christ himself. Let us see his countenance and catch his eye and then condemn him if we can. Some can so condemn him. One day in the synagogue at Capernaum our Lord was explaining the spiritual life to the crowds who the day before had eaten the loaves and fishes. He was telling them in mystic language who he was and what he had come to do. He was the bread from heaven. If they ate him and drank his blood, they would want no more. They would not die but have life everlasting. Here was the true fountain of life. It was a wonderful moment. Was it true? Could they depend on it? Could it be believed? The rationalistic critic was there. He said: "Is not this Jesus, the son of Joseph, whose father and mother we know? How doth he now say, I am come down

out of heaven?" They murmured like the hum of bees (ἐγόγγυζον), they even "strove one with another, saying, How can this man give us his flesh to eat?" They turned away in disgust and rage at so irrational an idea, and left Jesus for good. "Behold this child is set for the falling and the rising up of many in Israel; . . . that thoughts out of many hearts may be revealed." There was left a goodly company of professed followers of the Nazarene. These had seen the tide turn, had felt the force of the scriptural objections to this idea of Jesus concerning his person and mission. What should they do? Jesus had evidently lost his hold on some of the intellectual leaders of the group, the men who dared to think things through for themselves. Should they go with the scriptural majority or remain with Jesus even though they did not fully understand it all? Could they hold on to both faith and reason? Faith or reason, which? They hated to do it, but they felt the ground giving way and they said: "This is a hard saying; who can hear it?" Could not Jesus make it easier to believe? Our Lord replied by making still greater claims. He had come from heaven, yes, and he was going to ascend to heaven. He, so far from yielding his claim to the supernatural, made larger claims of the same kind. It was enough. "Upon this many of his disciples went back and walked no more with him." It was a solemn moment in the earthly career of Jesus. When one of the Galilean crowd had seen in him his true character, they turned away from him. Yesterday they wished to make him king; to-day they leave him in indignation. He turns to the handful that are left, the twelve whom he had chosen and whom he had been training. "Would ye also go away?" They likewise had reached a crisis. Shall they too go with the rationalists and the rabble? Shall they believe Jesus if nobody else does? Shall they think things through for themselves and come to a deeper truth? Can reason go hand in hand with

faith? It was a severe test. Peter nobly said: "Lord, to whom shall we go?" Where had the others gone? Out into the night. And Peter added: "Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God." They had learned by blessed experience the truth as it is in Jesus. They had made this choice and it was their highest reason. We are there to-day. The supreme question of the world and of every individual life is the question of Jesus. Let us face that question honestly. In the full searchlight of modern criticism let us not fear to look. We wish to know the truth, the whole truth. Let us look at the matchless picture, not of man's painting, not mere fancy, but the precious reality of the Bible and Christian experience. Let us gaze more at him and listen less to the sneering words of the passersby who jeered him as he hung on the cross. They are jeering yet, but Christ goes on conquering and to conquer. If we could only catch the eye of Jesus, should we ever doubt? We should go out like Peter and weep bitterly that we could disown or dishonor him who "loves us and loosed us from our sins by his blood." Like Thomas we should turn from doubt and fear and say: "My Lord and my God."

STRONG'S SYSTEMATIC THEOLOGY.

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THIRTY-TWO of his best years Dr. Augustus Hopkins Strong, the honored president of the Rochester Theological Seminary, has devoted to bringing his textbook into its present highly organized and highly polished form and he is expecting to devote several years more, if life should be spared, to such a thorough revision and such a complete recasting as will bring the work in every respect into full accord with the results of his best thinking. The present writer was a deeply interested and highly appreciative disciple of Dr. Strong during the early years of his career as a teacher and he then experienced the advantages and the disadvantages of following the lecturer closely in the working out of his system and of being obliged to take down from dictation his freshly prepared outlines. It was evident then, as it is abundantly evident to the readers of the published editions of the lectures, that the teacher laid great store by the dogmatic works of the great contemporary Lutheran theologians, such as Thomasius, Philippi, Luthardt, Kahnis, and Martensen, and the philosophical works of Ulrici. That the writer was stimulated by his distinguished teacher to read largely in the works of these and other German theologians while still a young student he regards as one of the most valuable elements in his theological training. The familiarity with a wide range of dogmatic thought thus acquired under the wise guidance of a competent teacher, together with extensive subsequent study of the history

of doctrine pursued in connection with the teaching of Church History and the fresh knowledge of the subject gained through several years of instruction given in Systematic Theology as a secondary subject, with Dr. Strong's work used as a text-book, may be accepted as a partial vindication of the writer from the suspicion of presumptuousness on his part in his attempt to deal somewhat critically with a work that has gained a position in the very front rank of books of its class.

The influence of the mystical elements that inhere in the Lutheran theology of the more conservative type is responsible for many of the objectionable features of the "Systematic Theology" in its earlier as well as its later editions; while the influence of the Platonizing dogmatics of Dorner and of the recent exponents of the Ritschlian mode of thought is in part responsible for Dr. Strong's marked modification of his views within the past ten years—a modification not yet fully embodied in the text-book.

It need scarcely be premised, that in many of the cases in which the reviewer takes issue with the author there is ample ground for difference of opinion and the author may be presumed to be abundantly able to make good his position not only to his own satisfaction but also to that of readers in general accord with his point of view. It will be understood that where the reviewer suggests emendations he does so in no arbitrary or dogmatic way.

The first and second chapters of Dr. Strong's Prolegomena seem to the reviewer models of careful analysis and clear statement. The third chapter is far less satisfactory. Under "Divisions of Theology" (p. 21) he gives "Biblical, Historical, Systematic, and Practical" as the commonly employed classification of the theological sciences. The reviewer does not consider this to be the case, and could not give such a classification his approval even if it were. A more logical division would be into

Exegetical, Historical, Theoretical (Dogmatical and Ethical), and Practical. Exegetical theology has for its task not merely the ascertainment of the exact meaning of the Biblical books by applying to them linguistic knowledge and correct methods of interpretation, but a similar treatment of inter-biblical Jewish literature, and post-biblical Christian literature in all languages so far as it is to be studied for any theological purpose. Historical Theology includes not only Church History and the History of Doctrines as developed during the Christian era, but Biblical and inter-biblical history and Biblical and inter-biblical Theology as well. The author's definition of Biblical Theology does not seem to the reviewer to be adequate or in accordance with the best usage: "Biblical Theology aims to arrange and classify the facts of revelation, confining itself to the Scriptures for its material, and treating of doctrine only so far as it was developed at the close of the apostolic age." He regards as "questionable" the use of such expressions as "Biblical Theology of the Old Testament," "Biblical Theology of Christ," "Biblical Theology of Paul," etc. This is the terminology employed by the great scholars who have given us the best wrought-out works on the subject, and it would seem better to accept their nomenclature,even though we should feel obliged to repudiate their methods and results. Biblical Theology, as the term is now employed, is nothing more or less than the doctrine-history of the Bible as a whole or of any particular part of the Bible. When applied to the Bible as a whole, it is an historical tracing of the development of the various doctrines from the earliest appearance of each in the Old Testament to its completest statement in the New Testament. Its methods are precisely the same as those employed in the history of post-biblical Christian doctrines. The author is hardly justified in denying to Theological Ethics a place among the theological sciences. Far better grounded seems to the re-

viewer to be Dorner's position: "In the science of divinity considered as an organic whole ethics occupies a position of its own as one part of systematic theology." It seems better still to substitute "Theoretical Theology" for "Systematic Theology" and to make Systematic or Dogmatic Theology and Ethical Theology cöordinate subdivisions of Theoretical Theology. In Historical Theology, too, ethics deserves a place side by side with matters of faith. Biblical Ethics is as much entitled to separate consideration at the hands of the theologian as Biblical Theology, and the History of Christian Ethics in the post-biblical time is as susceptible of separate handling as is the History of Christian Doctrine or Dogma. Church History, as the term is commonly employed, is the Historical Theology of the Christian religion in its most comprehensive sense, including doctrine, church organization, worship, preaching, propagandism, Christian life, Christian literature, the relations of Church and State, etc.

The author's section on the "History of Systematic Theology" is too brief to be of much value; but if he had made his treatment strictly genetic, i. e., if he had carefully traced the relation of each later theological leader to his predecessors and had sought to account for the changes in doctrine and in method of treatment by reference to the changing conditions of church life and thought, even a brief outline would have been helpful to the student. The classification borrowed from Hagenbach is in many respects inadequate. Apart from the general defects just suggested, there occur a number of imperfect individual statements. On page 24, in the very brief notice of Calixtus, there is a marked omission of any mention of his syncretism and his powerful influence in breaking down Lutheran dogmatism and exclusiveness. Calovius is said by Dr. Strong to have followed the method of Calixtus. As a matter of fact, he was the most uncom-

promising defender of Lutheran orthodoxy and the most drastic polemicist against Calixtus. If he followed Calixtus in any respect it must have been involuntarily and unconsciously. On the same page the author seems to confound Peter Ramus and Peter Martyr Vermigli. He represents Peter Ramus as a follower of Calvin and puts in parenthesis "'Peter Martyr'—in St. Bartholomew, 1572." Now it is true that Peter Ramus suffered martyrdom in the massacre of St. Bartholomew's day; but the reviewer is not aware that the term "Peter Martyr" was ever applied to him. Such an application is all the more unlikely because of the eminence of Peter Martyr Vermigli, his older contemporary (died 1562). Peter Ramus was a dialectician (Professor of Philosophy in the Sorbonne) rather than a theologian, and though a few years before his death he became an avowed Protestant and suffered martyrdom as such, he was, so far from being Calvinistic that his teachings were among the influences that led to the breaking down of Calvinism in Arminianism. Peter Martyr Vermigli, an able Italian Protestant theologian, contemporary with Calvin, was more a Zwinglian or Bucerian than a Calvinist. If in saying that "Calvin was followed by Peter Ramus" the author had in mind mere chronological succession and wished to introduce Ramus as representing a transition to Arminianism, the only mistake would consist in his applying to him the designation "Peter Martyr"; but as his name is followed in Dr. Strong's list by those of Chamier and Beza, real disciples of Calvin, this more charitable interpretation seems highly improbable. On the same page the author states that the "Prayer-book of the English Church is Arminian." This is a misleading anachronism. The anti-Augustinian type of theological thought represented by the English High Churchmen and embodied in the Prayer-book, while it has much in common with Arminianism, so far as mere literary expression is con-

cerned, differs *toto coelo* from it in its point of view and its spirit. The former is the semi-Pelagianism that grew up in connection with the sacramental system of the Roman Catholic church; the latter is the direct growth of humanistic rationalism as embodied in the philosophy of Ramus and the theological speculations of the Socinians, and represents an extreme reaction against the hyper-Calvinism of Beza, Gomar, Piscator, *et al.* It would be equally inaccurate to designate the anti-Augustinianism of Wesley "Arminianism". It was rather a combination of English High Church Semi-Pelagianism with the Semi-Augustianism of the mediaeval evangelical sects (Waldenses, Bohemian Brethren, etc.), perpetuated by the Anabaptists and by the Moravian Brethren, and communicated by these last to Wesley.

Dr. Strong's discussion of "The Origin of Our Idea of God's Existence," including his justification of the thesis that the existence of God is a first truth, is not without merit. Less satisfactory is his elaboration of the corroborative evidence of God's existence. The reviewer is unable to understand why the teleological argument in proving, as the author rightly insists, that "the causative power which we have proved by the Cosmological Argument has now become an intelligent and voluntary power" (p.45), should not be taken as proving at the same time the personality of God. Such intelligence in planning the universe and such volition in executing the plan in creation and in keeping the universe going would seem to involve personality in the planning, creating, and upholding power. In close connection with this denial to the teleological argument of the proof of personality stands the author's definition of pantheism (p. 55): "Pantheism is that method of thought which conceives of the universe as the development of one intelligent and voluntary, yet impersonal, substance, which reaches consciousness only in man." It is the conviction of the reviewer

that no thoroughgoing and self-consistent pantheist would admit intelligence and violition as attributes of the infinite All. So far from attributing intelligence and will to the Absolute, the pantheist thinks it a degradation to the All to ascribe to it even existence or to name it "God." The pantheist also denies the reality of the phenomenal world and regards man's self-consciousness as an illusion or delusion to be got rid of by fixing the mind unswervingly upon a contentless infinity. The most he would admit is that to the finite and illusionized mind the phenomenal world appears to indicate intelligence and volition in its planning and development.

On p. 51 Dr. Strong has introduced into his later editions a necessarily brief and undeveloped statement of what he calls "Ethical Monism," a view which he fully expounded a few years ago in some published articles afterwards incorporated in a volume of essays. The passage in the text-book reads: "Ethical Monism: Universe = Finite, partial, graded manifestation of the divine Life; Matter being God's self-limitation under the law of necessity, Humanity being God's self-limitation under the law of grace. Metaphysical Monism, or the doctrine of one Substance, Principle, or Ground of Being, is consistent with Psychological Dualism, or the doctrine that the soul is personally distinct from matter on the one hand and from God on the other." It does not appear to the reviewer that the author has made good his contention either here or in the articles on Ethical Monism. If man's soul is in reality personally distinct from God and from matter, Monism in the common acceptation and the proper meaning of the term is excluded; if, on the other hand, there be only one substance in the universe, pantheism, with the utter negation of human personality and responsibility, as well as of divine personality, would seem to be inevitably involved. It seems to the reviewer that Dr. Strong needlessly exposed himself to attack by

applying to his theory an offensive name, while his views were, as a matter of fact, innocent of monism in any proper sense of the term. It will be interesting to compare the author's "Ethical Monism" as above defined with one of his arguments against pantheism (p. 56): "Its assumed unity of substance is not only without proof, but it directly contradicts our intuitive judgments. These testify that we are not parts and particles of God, but distinct personal subsistences." This criticism applies to monism as well as to pantheism; but the pantheist would hardly assert or admit that we are "parts and particles of God." His All admits of no divisions and no distinctions. In this connection Dr. Strong remarks: "Many systems of monism contradict consciousness; they confound harmony between two with absorption in one." Again (p. 374) he criticises Dorner's statement that "the unity of essence of God and man is the great discovery of this age." "He (Dorner) doubtless thinks that he excludes pantheism by his earnest assertion of personality . . . ; but it is difficult, upon the assumption of a single essence, to see how there can be any such thing as distinct personalities at all."

Dr. Strong's extended discussion of "The Scriptures a Revelation from God" is in almost every respect admirable; but it was written when the author was less hospitable toward the "Higher Criticism" than he has since become. The reconstructed work will doubtless show somewhat radical changes in this section. A leaf inserted in the latest edition between pages 104 and 105 presents a less rigorous view of the inspiration of the Scriptures, involving the abandonment of inerrancy.

The chapter on "The Attributes of God" is one of the author's very best. The only criticism that the reviewer thinks it worth while to make is in respect to "The Rank and Relations of the Several Attributes." The author asserts and seeks to prove that holiness is the funda-

mental attribute. The reviewer sees many objections to this contention and thinks it would be quite as easy to prove that love is the fundamental attribute (the Scriptures nowhere declare that God is holiness, but they do declare that "God is love"), or that truth occupies the foremost position ("I am the truth"). It seems far better to give to the attributes of perfection (the moral attributes as a whole: Truth, Love, and Holiness) the prëeminence and to place these upon a basis of entire equality. This view involves objection to the use that Dr. Strong makes of the theory that holiness is the fundamental attribute in his treatment of other doctrines. It is not correct to say God must be just, he may or may not be loving or benevolent. The exercise of benevolence is as necessary a function of the divine nature as the exercise of justice, and truth is as necessary as justice or love. We are to regard the moral perfection of God as a solidarity, and we cannot think of the exercise of one of the elements of the divine perfection in isolation from or in contradiction to either or both of the others. Instances of what seems to the reviewer a needless pressing of the assumption that holiness is more fundamental than truth and love are found on pp. 196, 197, 198, 262, 276, 278, 359, and 410. In every case the substitution of "moral perfection" for "holiness" would give, in the reviewer's opinion, a better balanced teaching than is embodied in the passages as they stand.

The arguments against Materialism, Idealistic Materialism, and Pantheism, while they may carry conviction to one whose philosophical and religious principles are in substantial agreement with those of the author, seem to the reviewer to be almost wholly destitute of convincing force for those who intelligently hold to the views combated.

The positive part of the chapter on the Trinity is of a high degree of excellence. The refutation of opposing

views is unsatisfactory, because it does not begin with the earliest phases of anti-trinitarian teaching and trace the anti-trinitarian mode of thought genetically even to the time of Arius and Athanasius, and because it gives no history at all of the early efforts to formulate a doctrine of the Trinity in opposition to Ebionitic Adoptionism, later Adoptionism, Monarchianism, and Gnosticism. Room should have been found for a succinct genetic presentation of both lines of development as far at least as the middle of the fourth century. The author makes no mention of the wide-spread Adoptionism that prevailed even during the apostolic age and that was perpetuated for many centuries, in fact to the present time, in Armenia and elsewhere. Sabellius is the first anti-trinitarian that he mentions; but he was in no sense the originator of the modalistic monarchianism that he advocated with considerable zeal and success about the beginning of the third century. Dr. Strong makes no mention of the bearing of the writings of Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Origen, and Novatian on the development of the doctrine. He gives no antecedents and no historical setting to Arius, even to the extent of describing his conflict with the great Athanasius.

Dr. Strong has handled the difficult problem of creation with excellent judgment, and while there is room for differences of opinion on many points, there is little in his positive elaboration of the doctrine that calls for criticism. Here as elsewhere it is in his statement and refutation of opposing views that he is least successful. His section on Dualism abounds in imperfect statements, not to say errors. One might have expected that he would have started out with a clear, succinct statement of the dualism of the Zend Avesta, from which later dualism has for the most part been directly or indirectly derived. Instead, he begins with the Alexandrian Gnostics to whom he attributes the theory that God and matter are two self-

existent principles. "These are distinct from and coeternal with each other. Matter, however, is an unconscious, negative, and imperfect substance, which is subordinate to God, and is made the instrument of his will." The Alexandrian Gnostics did not hold that matter was self-existent. They did not represent it as coeternal with God. They did not regard matter as subordinate to God or as made the instrument of his will. They did not hold that God had a will or made use of any instrumentalities at all. Hippolytus attributes to Basileides, whose theory Dr. Strong intends to set forth, the following ontological and cosmological statement: "Since, therefore, there was nothing, neither matter, nor substance, nor unsubstantial, nor simple, nor compound, nor inconceivable, nor imperceptible, nor man, nor angel, nor God, nor in short any of the things that are named or perceived by the senses or conceived by the intellect, but all things being thus, and more minutely than thus, simply obliterated, the non-existent God . . . inconceivably, insensibly, indeterminately, impassively, unactuated by desire, willed to create a world. When I say willed, I mean to signify without will and without thought and without sense; and by the world I mean not that which was afterward made and separated by size and division, but the seed of the world." This may be somewhat of a caricature of Basileides's teaching; but he was evidently pantheistic rather than dualistic. The seed spoken of contained a threefold sonship, and out of the seed sprang the Great Archon who ignorantly and indirectly became the means of creating the etherial and celestial regions. From the same seed developed the second Archon, whose son seems to be identified with the God of the Old Testament and became the demiurge or world-framer, etc. To the Syrian Gnostics Dr. Strong attributes "Emanation" as a theory antagonistic to creation. It is a fact that the Alexandrian Gnostics carried the idea of emanation very much

further than the Syrian. Marcion, of Asia Minor, seems to have regarded the Demiurge and his kingdom (identified with Jehovah and the material world) as eternal. Dr. Strong's references in connection with these discussions are to out-of-date and unauthoritative books; but even these can hardly be held responsible for the representations of Gnosticism here given. Cöordinate with the theories of Dualism, Emanation, and Creation from Eternity, the author treats Spontaneous Generation. As the other theories are designed to account for the existence of the universe at large (matter) and this last only to account for the origin of life, it seems scarcely to be in place here. The theory of evolution, with the assumption that matter with its potentialities is eternal or does not need to be accounted for, and that the differentiations of matter including life in all its forms have evolved, would seem more appropriate; but evolution with spontaneous generation is a part of modern materialism and should be treated as such.

It is not easy to see the conclusiveness of the following statement (p. 200): "If the world be eternal, like God, it must be an efflux from the substance of God and must be absolutely equal with God." The assumptions from which these inevitable conclusions ("must") are drawn would seem to be: If two eternal substances exist, one must be the efflux of the other, and a substance that is the efflux of another must be absolutely equal with the other!

The section on Preservation is reasonably satisfactory; though there is room for difference of opinion as to the reality and the utility of the distinction between the first cause and secondary causes. The word "automatic" does not seem a happy one to use in the sentence (p. 203): "Since will is the only cause of which we have direct knowledge, second causes in nature may be regarded as

only secondary, regular and automatic workings of the great first Cause."

The discussion of the doctrine of Divine Providence is excellent, but Casualism, as a doctrine opposed to Divine Providence, is so lacking in modern advocacy and so completely out of accord with current modes of thought, that it is doubtful whether Dr. Strong has done well to devote nearly three of his pages to its refutation.

It would be out of place to criticise Dr. Strong for maintaining the dichotomous theory in his section on "The Essential Elements of Human Nature"; for theologians are about equally divided on the question of dichotomy or trichotomy. But the grounds on which he declares the trichotomous theory untenable seem to the reviewer lacking in conclusiveness. These are: (1) That "*pneuma* as well as *psuche* is used of the brute creation." The passage of Scripture relied upon is an agnostic or skeptical utterance in Ecclesiastes (3:21): "Who knoweth the spirit of man, whether it goeth upward, and the spirit of the brute, whether it goeth downward?" Such a question seems utterly worthless as a proof for dichotomy. (2) "*Psuche* is ascribed to Jehovah." The Scriptures on which reliance is placed are those in which Jehovah is said to have sworn by his soul and his soul is said to delight in his chosen ones. The fact is, that the Hebrew idiom uses the word *nephesh* (soul) as a reflexive pronoun, and these passages can hardly be taken to prove that Jehovah has a soul; and if they could, would only mean that the center of his being which constitutes his personality is his soul, which is precisely what trichotomists maintain with respect to man. (3) "The disembodied dead are called *psuchai.*" This is precisely what they ought to be called according to the trichotomous theory. (4) "The highest exercises of religion are ascribed to the *psuche.*" This is precisely what thichotomy maintains and requires. (5) "To lose the *psuche*

is to lose all." So trichotomy insists. Dr. Strong attempts to get rid of the only passages in the New Testament in which there is definite teaching on the subject by a somewhat ingenious interpretation, but fails, in the opinion of the reviewer, to make his position tenable. There is no evidence that the author has taken the trouble to understand the thichotomous theory as it is held to-day or the way in which it may be successfully applied to the doctrine of man in his original, in his fallen, in his regenerated, in his glorified, and in his finally lost states. His attempt to discredit trichotomy by stating that Gnostics, Apollinarians, and Annihilationists have held to it is not much more to the point than it would be to seek to discredit immersion by pointing out the fact that it is practiced by the Mormons. The trichotomy of these parties was a very different thing from that maintained by well-reputed modern theologians, and few heretics have failed to mingle some truth with their errors.

Dr. Strong's section on "The Origin of the Soul" is good; but it would have been far more satisfactory, in the reviewer's opinion, if he had had the trichotomous theory as his basis. He does well to reject the theory of prëexistence. Whether a theory so out of accord with modern modes of thought and so little likely to be embraced is worthy of elaborate refutation may be open to question. Commendable, too, is Dr. Strong's rejection of the Creatian theory of the origin of the soul, a theory that on the dichotomous supposition, and especially when combined with a strong doctrine of imputed guilt, involves difficulties of the gravest character. If he must needs be a dichotomist and make spirit a mere phase or upper story of soul, he does better in adopting the Traducian view than he would have done in adopting the Creatian. Augustine felt grave difficulty about adopting the Traducian view as being too materialistic, and though his theory of hereditary sin and imputed guilt seemed to require the

supposition that the soul is propagated from parent to child, he could never consent to become a pronounced Traducianist. According to the trichotomous theory, the soul (including intellect, emotions, and will, and constituting the center of personality) is propagated, with its sinful nature and its hereditary traits, while the spirit is a direct impartation from God to each individual, constituting him a moral and spiritual being, with self-consciousness, self-determination, capacity for religion, and (probably) immortality. Man has soul in common with the brutes that perish, more highly developed no doubt because of the influence of the spirit nature. It is spirit that differentiates him from the brute creation and fixes a great gulf between the two that can never be bridged. Even if science could demonstrate the evolution of body and soul from lower orders, man on this theory is still radically differentiated from the brute creation. It is the prompting of the spirit that comes to the soul as the categorical imperative and produces in the soul the phenomena of conscience. It is the presence of the spirit that gives the soul its intuition of God. In the unfallen man spirit controlled soul and body and gave to the soul the joyful sense of harmony and communion with God. In the fallen man the spirit asserts in the soul the requirement of obedience to God and produces in the soul a sense of obligation and feeling of fear, contrition, remorse, etc., in view of duty unperformed. In the process of regeneration the Holy Spirit works in and through the human spirit in reconquering the soul which has come through the prompting of spirit and through a knowledge of the truth and the emotional awakening of fear of the consequences of sin to desire salvation, and in bringing it back into obedience to God and joyful communion with him. From being carnal (sarkical) or psychical man thus

becomes spiritual. In the glorified state spirit now completely triumphant gives to the soul its capacity for communion with God and the angels. In the case of the lost the spirit, itself incapable of suffering or change, becomes, we may suppose, the means of inflicting torture on the disobedient soul—"the worm that dieth not."

Acceptance of the trichotomous theory would, in the opinion of the reviewer, have enabled the author to give a more satisfactory account of the conscience than he has done. His definition itself is good: "Conscience is man's consciousness of his moral relations, together with a peculiar feeling in view of them." He also rightly attributes uniformity and infallibility to that which produces in the soul the sense of "oughtness": "Since conscience, in the proper sense, gives uniform and infallible judgment that the right is supremely obligatory, and that the wrong must be forborne at every cost, it can be called an echo of God's voice, and an indication in man of that which is supreme in the nature of God." Now, if man's soul (including spirit) is by virtue of direct derivation from Adam totally depraved, as Dr. Strong teaches, how are we to account for the fact that in this particular function it is in a position uniformly and infallibly to insist upon the right? Trichotomy avoids the difficulty by the supposition that the chief function of spirit, which is a direct impartation by God to each individual man, is to bring perpetually to bear upon the soul of every man, even the most depraved, the categorical imperative, and that the conscience is no more nor less than the consciousness of conformity or lack of conformity with the divine requirement, attended by feelings of complacency, contrition, or remorse. The reviewer is far from claiming that the phenomena of conscience can be accounted for no otherwise than by the trichotomous theory, and he is not to be understood as criticising the author for failure to adopt this method of explaining conscience.

Dr. Strong's long chapter on Sin, occupying nearly a seventh of the volume, is one of his very best. It seems to the reviewer that under "The Essentials of Man's Original State," "the image of God" might have been defined more simply and truly in terms of trichotomy. Would it not be better to say, instead of "natural likeness to God, or personality" and "moral likeness to God, or holiness," "endowment with a spirit that dominated soul and body, constituting the soul personal, immortal, morally responsible, and conformed to the moral perfection of God?" And would it not be better, instead of saying (p. 267): "The first man possessed a body and a spirit so fitted to each other that no conflict was felt between their several claims," to say: "In the first man the body was so fitted to the spirit-controlled soul," etc.?

The author is right in making selfishness the essential principle of sin and his psychology of the fall is satisfactory from the dichotomous point of view; but would it not be more Scriptural and more intelligible to define the fall as the emancipation of the soul from the dominion of the spirit through the choice of a selfish end in preference to God's will, so that from having been spiritual man became carnal (sarkical)? In asserting (p. 290) that "avarice, envy, pride, ambition, malice, cruelty, revenge, self-righteousness, unbelief, enmity to God, are none of them fleshly sins," the author seems to have lost sight of the fact, which he elsewhere fully recognizes, that all such things are fleshly (sarkical) according to the New Testament use of this term and that the Apostle Paul in Galatians 5:19-21 expressly declares such things to be "the works of the flesh."

The section on "The Imputation of Sin to Adam's Posterity" might be very greatly improved by a rearrangement of the material involving no great amount of labor. It would have been very much more logical if the author had given his own theory at the beginning instead of the

end of the discussion, pointing out its close relationship with that of Augustine and showing in what particulars he has seen fit to modify the view of the great Latin theologian. This might well have been followed by a brief account of Eastern and Western opinion up to the time of Augustine and Pelagius, with a succinct statement of Pelagius's views on this matter and their relation to his entire system of thought, of the conflict on this point between the followers of Pelagius and those of Augustine, of the views of representative mediæval theologians on the subject, of the Lutheran and Calvinistic modifications of Pelagian teaching, of the breaking down of Calvinistic Augustianism which had been carried to extremes by Beza and Gomar in Arminianism, of the revived semi-Pelagianism of the Roman Catholic type in English High Churchism, of the perpetuation of Calvinistic Augustianism in modified form in the Federalism of Coccejus and his followers, of the perpetuation of Calvinism of an Arminianized type in the teachings of Placaeus, New England divines (Hopkins, Emmons, Dwight, Taylor and Finney), New School Presbyterians, etc. After the exposition of the accepted view with a statement of the Scriptural and rational grounds, the mere statement of opposing views with occasional references to the points in which they contradict that which has been accepted would constitute a sufficient refutation. Moreover, the author has wasted space and needlessly burdened the student by repeating in different language and in varying order the arguments against the same type of thought under different names.

This criticism applies with equal force to the author's treatment of theories of the atonement opposed to that which he has adopted, and here also such a genetic treatment as has been suggested would, in the reviewer's opinion, be a decided improvement upon the method actually pursued. In fact, in the discussion of the theories

of the atonement, there is an even more flagrant disregard of historical order and genetic relationship than in the case just considered. Instead of beginning with the appearance of the example theory in the writings of Clement of Alexandria (or even earlier) and following this up with a succinct account of the development of opinion on this matter up to Pelagius and on through Socinianism to modern Unitarianism and recent New Theology, he actually begins with Socinianism! This form of the theory he follows up with "the Bushnellian, or Moral-Influence Theory," which is of course only a modification of the example theory and little different from that of Clement of Alexandria. After a number of other theories given without regard to chronological or genetic order, he ends, rather than begins, with the composite theory that he has adopted and which, without sufficient reason, as it seems to the reviewer, he designates "the Ethical Theory."

This so-called "ethical theory," while it is in some respects acceptable, is yet open to criticism. The statement that "the Ethical theory holds that the necessity of the atonement is grounded in the holiness of God, of which conscience in man is a finite reflection," would be improved, in the reviewer's opinion, if "moral perfection" (including love, truth and holiness) were substituted for "holiness." The following remarks on the humanity of Christ (p. 412) seems highly questionable: "If Christ had been born into the world by ordinary generation, he, too, would have had depravity, guilt, penalty. But he was not so born. In the womb of the Virgin, the human nature which he took was purged from its depravity. But this purging away of depravity did not take away guilt, or penalty. There was still left the just exposure to the penalty of violated law. Although Christ's nature was purified, his obligation to suffer yet remained. He might have declined to join himself to

humanity, and then he need not have suffered. But once born of the Virgin, once possessed of human nature that was under the curse, he was bound to suffer. The whole mass and weight of God's displeasure against the race fell on him, when once he became a member of the race."

It is utterly inconceivable to the reviewer that a human nature free from depravity should be guilty before God or should be exposed justly or unjustly to the penalty of violated law. One must have a strange conception of God to suppose that the "mass and weight of his displeasure" fell on an absolutely pure divine-human person, his beloved son in whom he was well pleased. Such an idea of the solidarity of humanity as involves the guilt of an absolutely pure member is as contrary to sound ethics as it is to sound metaphysics and to sound theology. Christ's sufferings atoned for human guilt not because as man he must needs suffer the penalty of human sin, but rather because he voluntarily bore our iniquities. Some further expressions by way of explanation really make the matter worse. Christ is said to have taken upon himself "solely the guilt of Adam's sin, which belongs, prior to personal transgression, and apart from inherited depravity to every member of the race who has derived his life from Adam." Such guilt as that described seems to the reviewer a mere fiction, inconsistent with any proper conception of God. Again: "If it be asked whether this is not simply a suffering for his own sin, or rather for his own share of the sin of the race, we reply that his own share of the sin of the race is not the sole reason why he suffers; it furnishes only the subjective reason and ground for the proper laying upon him of the sin of all." Again: "It follows that he who is the life of humanity must, though personally pure, be involved in responsibility for all human sin." It seems to the reviewer that the author's theory is not much less objectionable than

that of Edward Irving, who maintained that Christ took human nature as it was in Adam after the fall, and that by his overcoming of all sinful propensities and his sacrificial death he succeeded in completely purifying it and reuniting it to God.

To bring into clearer light Dr. Strong's well-wrought-out and strenuously maintained position, a few more sentences should be quoted: "When and how, did Christ take this guilt and this penalty upon him? With regard to the penalty, we have no difficulty in answering that, as his whole life of suffering was propitiatory, so penalty rested upon him from the beginning of his life. . . . But penalty and guilt are correlates; if Christ inherited penalty, it must have been because he inherited guilt. . . . The baptized person (Christ) went down into the water, as one laden with sin and guilt, in order that this sin and guilt might be buried forever, and that he might rise from the typical grave to a new and holy life. . . . If it be asked whether Jesus, then, before his death, was an unjustified person, we answer that, while personally pure and well-pleasing to God, he himself was conscious of a race responsibility and a race-guilt that must be atoned for." The statement regarding the baptism of Christ would doubtless be construed by advocates of baptismal regeneration as in accord with their position.

The section on the Person of Christ is among the least satisfactory portions of Dr. Strong's work. His historical survey in this case comes nearer to following a chronological order than does any similar attempt of the author at doctrine-history; but here also there is a complete lack of effort to trace the genetic relations of the different phases of doctrine. It is not strictly incorrect to speak of the Docetæ as a Gnostic sect, for Hyppolytus mentions a sect under this name; but docetism could not have been their distinctive tenet, for all Gnostics were, it seems, docetic. But when the author speaks (p. 261)

of Patripassians and Sabellians as "sects of the Docetæ" he seems to go completely counter to the facts. Patripassianism was not the name of a sect, but only the designation of a phase of doctrine in accordance with which eternal distinctions in the Godhead are denied, and whatever can be attributed to the Son is *ipso facto* attributable to the Father. Sabellius, Praxeas, Noetus and Beryl were all charged with Patripassianism by such opponents as Hippolytus and Tertullian. Sebellians were as far as possible from "denying all humanity to Christ," as Dr. Strong represents, and it is not at all likely that they were even remotely connected with the Docetæ or any docetic party. If Dorner regards them as docetic, it is not in the sense that they denied all humanity to Christ, as was the case with the Gnostics, but in the sense that they denied the reality of the personal distinctions of the Godhead.

The author states and condemns the Eutychian doctrine, in accordance with which complete human nature was so united with the divine that all divine attributes were communicated to the human, and only one nature, the divine, could be spoken of after the union; and he states and approves the "orthodox doctrine" or the doctrine formulated by the Council of Chalcedon, in accordance with which the two complete natures were united in one personality yet each retained its own properties. And yet he proceeds to adopt as his own all the essential features of Eutychianism, including the doctrine of the communication of all divine attributes to the human nature, which is unintelligible if it be not equivalent to the absorption of the finite humanity by the infinite deity, as well as the doctrine that the divine-human Christ had only one will, namely the divine. Such acceptance of the view that he has just definitely rejected and rejection of the view that he has accepted as orthodox can be accounted

for only on the supposition that he did not have the distinctive features of either view clearly in mind.

The following is Dr. Strong's statement of the Orthodox or Chalcedonian doctrine: "That in the one person of Jesus Christ there are two natures, a human nature and a divine nature, each in its completeness and integrity, and that these two natures are organically and indissolubly united, yet so that no third nature is formed thereby. In brief, to use the antiquated dictum, orthodox doctrine forbids us either to divide the person or to confound the natures." Compare this with the following reasonably full statement of the doctrine: "Our Lord Jesus Christ is perfect in deity and perfect in humanity. He is consubstantial with the Father and consubstantial with us. He was born of the Virgin Mary, the mother of God. This one and same Christ, Son, Lord, Only-Begotten, is to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of the natures being by no means taken away through the union, but rather the property of each nature being preserved, and concurring in one person and one subsistence." Professing to accept the doctrine of which this latter is an authentic statement, Dr. Strong proceeds to prove the reality and the integrity of the humanity of Christ. He rightly defines integrity to mean "not merely completeness, but perfection." It is when he comes to the discussion of the "Union of the Two Natures in One Person" (p. 368 onward) that he abandons the Chalcedonian doctrine and joins company with the Eutychians: "The two natures are bound together . . . by a bond unique and inscrutable, which constitutes them one person with a single consciousness and will." Again (p. 376): "Person is nature separately subsisting, with powers of consciousness and will. Since the human nature of Christ has not and never had a separate subsistence, it is impersonal, and in the God-man the Logos

furnishes the principle of personality. It is equally important to observe that self-consciousness and self-determination do not belong to nature as such, but only to personality. For this reason, Christ has not two consciousnesses and two wills, but a single consciousness and a single will." This teaching is distinctly Eutychian or Monophysite. The Monophysites of the seventh century were ready to compromise with the adherents of the Chalcedonian symbol on the basis of the elimination of the human will (Monothelitism); but as a result of long continued discussion, the doctrine of the two wills (Dyothelitism) triumphed in the East and the West alike, and the great majority of Christian thinkers from that time to the present have insisted that the integrity of Christ's human nature requires the supposition of a human will in complete accord with the divine. It seems more correct to attribute will to nature than to person.

On p. 377 the author falls into a most remarkable confusion respecting facts and dates: "The theory of two consciousnesses and two wills, first elaborated by John of Damascus, was an unwarranted addition to the Orthodox doctrine propounded at Chalcedon. Although the view of John of Damascus was sanctioned by the Council of Constantinople (681), 'this Council has never been regarded by the Greek Church as oecumenical, and its composition and spirit deprive its decisions of all value as indicating the true sense of the Scriptures.'" Now John of Damascus died about 754 and was probably born some time after 681, when the Council of Constantinople is said by Dr. Strong to have sanctioned his view. He was by no means the first to elaborate the doctrine of two consciousnesses and two wills. This matter was thoroughly exploited in the Monothelite controversy (626-81). If by quoting the disparaging remark regarding the Council of 681 the author meant to intimate that the Greek Church rejected the Dyothelite doctrine, as would

seem to be the case, the intimation would be directly contrary to the fact; for John of Damascus long after this elaborated the doctrine more fully than it had ever been elaborated before, and his great "Fountain of Knowledge" was for many centuries the most authoritative text-book in theology for the Greek Church.

In describing the "effect upon the human" of the union of the divine and the human natures in the person of Christ, Dr. Strong again aligns himself with the Eutychians and with Luther against the Greek and Roman Catholic and the various Reformed communions: "The union of the divine and the human nature makes the latter possessed of the powers belonging to the former; in other words, the attributes of the divine nature are imparted to the human without passing over into its essence,—so that the human Christ even on earth had power to be, to know, and to do, as God." This involves the supposition that from the moment of the conception the human nature of Christ was omnipresent, omnipotent, omniscient, etc., except as the exercise of these attributes was limited by the voluntary humiliation or self-emptying (Kenosis). What else can this mean but the absorption of the humanity by the deity? A humanity with all divine attributes is no proper humanity at all. If it be thought of as distinct from deity, this would involve the supposition of two infinite beings with all divine attributes, a divine and a nominally human, which is absurd. The Eutychians illustrated their conception of the union of the human and the divine by a drop of honey in the ocean. The illustration falls short of their conception by reason of the fact that the ocean is not infinite. If a drop of honey in the ocean is virtually lost so that the whole becomes to all intents and purposes ocean; so finite humanity merged in infinite deity can only result in deity pure and simple.

Dr. Strong does not well in rejecting Dorner's theory

as to the process of the union of the divine and the human in the person of Christ, which he incorrectly characterizes as the "theory of a gradual incarnation." As a matter of fact, Dorner rightly regards the union of divine and human as complete from the conception, but supposes that the human nature of Christ had a normal development and only gradually become capable of the divine, a consciousness of the union on the part of the humanity appearing first, so far as we know, in connection with Jesus's experience in the temple when twelve years of age, a still clearer realization occurring at the baptism, etc. The humanity, Dorner rightly teaches, was developed from the first in connection with and under the control of the divine; but the consciousness of the union grew with the development of the humanity.

Much might be found to commend and something to condemn in portions of the work that have not been mentioned; but enough has been given to show that in the thoroughly wrought out discussions, no less than in the historical statements, the book needs a painstaking revision. It is not to be expected, of course, that the author will modify his well-matured doctrinal views in response to criticism, but he can hardly fail to see the necessity of removing such blemishes as those that have been pointed out. It is the earnest desire of the reviewer that a work which possesses so many excellences should be made as nearly perfect as possible by its distinguished author while he is in full possession of his powers.

THE RICH MAN AND LAZARUS.

Luke 16:19–31.

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ONE of the most solemn and suggestive discourses of our Lord is that commonly called "The parable of the rich man and Lazarus." He who made the ages, here lifts the curtain of time and gives serious minds a glimpse of the eternities.

Many discussions have been waged as to the literary classification of this section of Scripture.

Meyer calls it a "fictitious doctrinal narrative"; Trench styles it "a pregnant little history"; Maclaren says it is "a solemn imaginary narrative, which is not a parable strictly so-called, but a story constructed to embody weighty truth in concrete examples."

It may be considered a bit of history from the spirit world intended to reveal vital truths and illustrate the destinies of men. Whether literal history, ordinary parable, or imaginary narrative does not affect the central doctrinal ideas Jesus sought to impress by its use.

The connection between this parable and that of the Unjust Steward is worthy of special note. The common thought of the two passages is the stewardship of wealth.

A believer who is as prudent in the Kingdom of heaven as the unjust steward was in his financial transactions will, by a generous use of his means, lay up for himself treasures in heaven. In this parable we have a character presented who, unlike the Unjust Steward, failed "to make to himself friends of the mammon of unrighteousness," so when he *failed* (died) had no one "to receive him in everlasting habitations."

In following our outline we observe the two characters:

I. In life. 19-21.

1. The rich man. v. 19.

And there was—The conjunction *and* connects this parable with what precedes and continues the answer of Christ to the scoff of the covetous Pharisees.

This categorical assertion gives no conclusive evidence as to the literary form of the discourse. History, parable or allegory might be introduced in the same way. It *is not called a parable,* which, however, may be said of several recognized parables as those of the Good Samaritan, Prodigal Son, and Unjust Steward.

(1) Extensive wealth.

A certain rich man—the name is not given by our Savior, but tradition has supplied what the Master wisely omitted and calls him Nineues. It was the rule of Christ not to bestow proper names upon the chief personages in His parables. The phrase *rich man* implies not only the possession of extensive wealth, but a man absorbed in his worldly gains. He is accused of no open or flagrant crimes. Merely to be rich is no sin. Sometimes this rich man is called dives, which is only the Latin word found in the Vulgate as an equivalent of the Greek term originally employed.

(2) Luxurious living. 19.

a. Royal apparel.

Which was clothed, lit. *who was wont to clothe himself.* This states his custom and habit, implied in the imperfect tense, while the middle voice shows the idea of personal concern, reflexive thought and action.

In purple—An expensive royal garment dyed with the famous Tyrian purple obtained in small quantities from a shell fish near Tyre. It was the outer garment of exquisite goods worn only by those of princely wealth or royal distinction.

and fine linen—this, too, was a costly fabric from which

the under garment was made. It was the material used in the manufacture of the veil of the temple, in the garments of the temple choir and in the bandages of Egyptian mummies. The rich man indulged in the finest and most expensive of princely attire.

b. *Daily feasting.*

And fared sumptuously every day. He made himself merry by brilliant, daily feasting. His table was as luxurious and royal as his apparel, thus what the children of the world seek after, he enjoyed to a superlative degree. He was having a brilliant social career.

(3) Selfish character—Pompous worldliness, and selfish gratification, saturate the whole atmosphere in which the rich man lives. *He* was the *all in all* to himself—his wealth ministered alone to his pride and sensuality.

2. The poor man, 20-21. (1) Abject poverty: 20.

And there was a certain beggar—lit. *poor man.* The word does not primarily mean *to beg,* but *to crouch,* to be in want; to be destitute so that begging is a natural consequence. In the thirty-four places (Clarke) in which it occurs in the New Testament it is translated poor in all except two—here and Gal. 4:9. He was poor enough to beg and not too proud to receive necessary help. There is no evidence that Lazarus was a professional beggar, but only a genuine and worthy object of charity.

(2) Significant name, 20—Lazarus. This is the only recorded instance where our Savior names a character employed in his parables. Some have derived this prevalent proper name from Lo-ezer, *no help,* and others from El-ezer, *God helps,* whence Eleazer, Leazer, Lazarus. The latter deriviation is better philology, and in the light of the parable, safer theology. Yet the two ideas have a meeting place in his character and life. He had no adequate aid from man, but all-sufficient help in God. The name was "symbolically chosen" and significantly bestowed.

(3) Select location—20.

Was laid at his gate—the gate was the arched entrance to the outer court of the Oriental home. The gates of houses, cities and public edifices were the favorite resorts of those in need of alms.

Was laid—lit. *had been laid,* thrown or cast, a completed action in past time with a continued state in the present. It does not refer to a custom, to his being laid there daily, but to his being placed there and *abandoned.* Others sought to rid themselves of all responsibility and left him where the rich man's eyes could see his need. He was laid there as the best place for obtaining relief. If the rich man gave no help, the poor man would receive no assistance whatsoever. This location robbed the rich man of all excuse and created in the poor the glimmer of a hope.

(4) Severe affliction—20.

Full of sores, lit. *ulcerated,* full of ulcers. Affliction is added to poverty. He was absolutely disqualified for any form of physical activity. He was unable to go to the home of the rich man, so had to be carried by friendly hands. Had he been able to walk he might have been able to work. His disease more than his poverty made him a beggar. The poor, ulcerated Lazarus reminds us of the rich, afflicted Job, but the help of both was in Jehovah.

(5) Meager expectation—21.

And desiring to be fed from the crumbs, etc. His earnest and intense desire was to have, not what was on the table of the rich during the daily feasting, but some of the things (lit.) *fallings off of the table,* hence crumbs, waste fragments, the common food of domestic animals. Was his desire gratified? Probably so. There is no evidence that the rich man had anything to do with Lazarus —he neither fed him, nor starved him, neither welcomed him, nor abused him. It is most natural to think that Lazarus shared the fragments of the feast along with the

common dogs. This was the extent of his expectations, and personally the rich man had nothing to do with its being either disappointed or realized. He cared for none of these things.

(6) Extreme degradation—21.

Moreover, the dogs came, etc. The visitation of dogs is the climax of his forlorn condition. This is not a question of canine compassion as opposed to human indifference, but rather a case of man's thoughtlessness, carelessness and "inhumanity to man" which gives room for the humiliated ministry of dogs. Some say he was fed from the crumbs of the rich man's table, and the mollifying lick of the dogs brought some relief—two alleviating circumstances. But these features are not presented as grounds for optimism—are not bright lines in the picture, but are elements of his superlative dependence and extreme degradation.

II. In Death—v. 22.

1. *Common to both.* According to the inexorable law of nature, both died in due process of time. Welcomed and unwelcomed, death comes to the poor and rich, dreading neither the poverty of the one nor regarding the possessions of the other. Death is the universal leveler. In the valley of the shadows earthly differences flee away.

"One event cometh alike to all." The series of contrasts is interrupted by one solemn occurrence—death. "The beggar died" and 'the rich man also died." Significant necrology!

2. Peculiar to Lazarus—Though death came to both alike, yet they were not alike in their death. The circumstance of death was the same in each case, but the essential manner and concomitants of death were as divergent as were the earthly conditions and future destinies of the two men.

(1) Angels bear him away to future happiness.

And was carried away by the angels.

The indifference of man and the ministry of dogs are gloriously interrupted by a company of angels. Heaven's estimate of a soul now glows in the darkness. Angelic forms fill the air, and Lazarus is no more at the rich man's gate. One moment degraded by the dogs; "a second, and the angels alter that." They are ministering spirits in life and celestial convoys in death. They are not abashed at poverty and ulcers. They come to bear a *man* away.

(2) *Nothing is said about the burial of the body.* Meyer and others say Lazarus was taken away soul and body; but only the real self was transported, that which could live in the spirit world. To suppose a physical translation or a miraculous change in the body to adapt it to its celestial environments is not only useless but unwise. It is bad exegesis, to say nothing of its theology.

The Targum speaks of the "righteous whose souls are carried by angels to paradise." This parable has a Jewish dress, though the body is divine.

To infer that Lazarus was borne away bodily simply because nothing is said of his burial is unjustifiable. He may not have been buried, or if buried the event was insignificant. Then, too, we are carried quickly to where the real Lazarus lives and where his heart was fixed even while he lay at the rich man's gate. This very omission heightens the striking contrasts which throng the parable. That he should die first is natural. His privations and sufferings led speedily to such an end. This fact indicates his extremity when brought to the very door of the rich man who let a poor man die unrelieved by any personal consideration.

"*Abraham's bosom*" signified communion (Jno. 1:18) and feasting (Jno. 13:23), spiritual and uninterrupted fellowship with the father of the faithful; a Jewish conception of the future bliss (Matt. 8:11). Lazarus, con-

trary to appearance, was a true child of Abraham, and is by angels carried to his own place.

3. Peculiar to the rich man.

1. *Men bury his body with appropriate ceremony.* In process of time *the rich man also died and was buried.* He died according to natural law and was buried according to social custom. His burial is mentioned because it was doubtless in harmony with his life. The worldly rich usually had a gorgeous funeral—paid mourners, magnificent equipage. Burial was all friends could do, all his wealth could buy. What a contrast at his grave and beyond its narrow walls—the last bloom of earthly fame, the first burning of the quenchless flame. How much wealth hides of character, and time of destiny. *And was buried*—solemn earthly close of a worldly life. Farewell mortality. The leaf is withered and the glory gone.

(2) *Nothing is said about the exit of his soul.* There is a solemn pathos in this omission. He loved the world, why should he not have a princely funeral? He neglected his soul, why should the departure of his spirit be mentioned? Some have inferred that as angels bore Lazarus to Abraham's bosom so demons must have carried the rich man to Hades. But where the Bible is silent it is useless to speculate. His exit was soon effected, and we are led in thought to where he dwells in the spirit world. The rich man's real self is in Hades, though his body was buried; the poor man's real self is in Abraham's bosom, whether his body was buried or not. Death ushers each soul into destiny.

III. In Hades—23-31.

1. Two Departments. v. 23.

(1) The place of suffering.

And in hell he lifted up his eyes, being in torment. The word translated *hell* simply means the *unseen world*, the abode of departed spirits, and does not in itself indicate a place of punishment, for the same term is used to de-

scribe where Christ went at his death. (Acts 2:27-31.) It is equivalent to the Hebrew *Sheol* and the Latin *Inferi,* that is, the region of the dead in opposition to the land of the living, and does not distinguish the conditions of persons in the hereafter.

Hades is the name of the general region which is divided into two departments, one for the righteous, or paradise (Luke 23:43), and Abraham's bosom (v. 22), and the other for the wicked (Luke 12:5), or Gehenna. The word which shows the sufferings of the rich man is not *hell,* but *torments.* It is to be regretted that the translators of King James' Version were not more accurate and discriminating. Hades is "the intermediate state of the dead between death and the judgment." (Farrar.)

The idea conveyed by *torments* is multiplicity and intensity of suffering. The figure is that of acute pains produced by "the rack or instrument of torture by which one is forced to divulge the truth." (Thayer.)

His eyes—not physical, of course, because his body had been buried.

Sees Abraham afar off—Two rich men—one in torment, the other in bliss. Wealth does not determine destiny. They were widely divergent in their life purposes and spiritual desires and are justly far apart in their future abodes. Eternity does not destroy, but only perpetuates the realities of character.

(2) The bosom of Abraham.

And Lazarus in his bosom—lit. *bosoms,* region of bliss, where the father of the faithful and all his true descendants dwell in holy, joyous fellowship. The rich man sees him happy in eternity whom he would not notice in time. What a contrast between a position at the rich man's gate and a home in Abraham's bosom.

2. Threefold Conversation—24-31.

And he cried and said—strong expression corresponding to the situation as portrayed—*afar off.* Was the con-

versation literal? Not as we count literalness in this world, for both were in the spirit land. The idea is *intelligible communication.* We need not be perplexed about its actual form. Does this teach conversations between the lost and the saved? Not necessarily. This would be pressing the form of the parable into detailed literalness. What is said certainly *took place exactly as Christ meant it to be understood.* We must not let graphic minutiæ destroy our vital conception of spiritual realities.

(1) The rich man's futile request for personal relief. (vv. 24-26.)

a. What it was. 24.

Father Abraham—The rich man is still orthodox in his phraseology. On earth he had depended upon his Abrahamic lineage, and now, the false assertion of the Rabbins, "All the circumcised are safe," has a pathetic refutation.

have mercy on me—Mercy is the only hope of man, but some time the door will be shut. Never is it the mercy of Abraham or any other saint that can save here or hereafter. He would not ask God for mercy in time, need not ask *him* now, much less *Abraham,* for mercy in Hades.

In what way does he wish mercy to be shown him? By sending "Lazarus that he may dip the tip of his finger in water and cool my tongue." The least possible relief is asked, and that through the agency of one whom he saw in need on earth but would not help. Did he think the kindliness of Lazarus might be in his favor?

dip—same root as baptize, only a more primitive form.

tongue—not physical of course. He is now deprived of the organs and means of sensuous justification, but suffers from intensity of thirst, from desires ungratified and from a condemning conscience.

flames—are these literal, material? They are to the

soul what fire is to the body. They represent the superlative conception of suffering. No torments here are more terribly real than are those in the hereafter. "We may safely say that the form in which the sense of pain, with the desire after alleviation embodies itself, is figurative." (Trench.)

b. How it was answered. (25-26.)

And Abraham said, *Son.* *Son* corresponds to *Father Abraham,* and is a term of tenderness. (15:31; 19:9.)

(a) Retributive justice—25.

"Remember that thou in thy lifetime receivedst." Memory is an eternal function of the soul. It may be the worm that dieth not and ungratified passions ever burning but never consuming may constitute the essence of that fire that never shall be quenched.

Remember what? The blessings of this life, mercies received and privileges abused. He *received* all he ever had. None are so great as to be independent. We may plan and toil, but all results are of divine ordering. We are cisterns, receivers, and having been filled we should let the blessings flow outward with generous altruism.

thy good things—things he delighted in, which God intended to be good means to a better end, but in which he found his absorbing joy. His good, his all, therefore all pleasure, flees when the man and his earthly treasures are separated. What a contrast in this rich man and those who claim the Lord as the portion of their inheritance and their cup.

and likewise Lazarus evil things. He knew Lazarus on earth and can now easily recall the poor man's situation. They may have been received or permitted as tests from God, and not considered penalties nor complained of as unjust afflictions. They include the sum total of seemingly unfortunate events and adverse circumstances.

but now—How eternity reverses the earthly conditions

of men. The rich man is made to see how things are in the eternal present.

"he is comforted and thou are tormented"—two spiritual states the converse of their temporal appearances. Retributive justice rules in the realm of spirit. Those whose source of comfort is in the things of the world are tormented when they leave the temporal, while those who are tormented by the adversities of time if their spirits cleave to God are comforted when they enter upon the eternal. The process of moral leveling is perfected in eternity when each shall give an account of himself to God and be rewarded according to his works.

(b) Inexorable decree—26.

And besides all this—In addition to the principle of retributive justice operative in the reversed conditions, there is an unalterable decree, an irreversible order represented by *a great gulf* (chasm) *fixed.* The Jews represented the final separation of the righteous and wicked by a wall; Christ here expressed the idea of a *chasm which has been* (and now is and ever shall be) *established.*

How are the inhabitants of the two departments of Hades related to this *great gulf fixed?* Those in one place cannot pass to the other. It is emphatically an impassable chasm whichever be the side of approach. Those in Abraham's bosom cannot go to the place of torment on errands of mercy, nor can those "afar off" ever cross the gulf and inherit the life of the blest. Earth may open upon either department but neither department opens into the other.

(2) *The rich man's ineffectual appeal in behalf of his five brothers.*—vv. 27-29.

a. What it was. 27-28.

I pray thee therefore—Since I cannot find relief for myself, since no help can come to a lost soul.

"*Send him to my father's house.*" He can remember

his earthly home and its spiritual destitution. He cannot go and he vainly asks Abraham to send Lazarus. Not being a servant of God on earth he sought not the salvation of his brothers then, and now it is too late. The door is shut.

that he may testify—may thoroughly testify as if the witnesses they had were inadequate.

lest they also come into this place of torment. A horrible destiny but a just desert of a sinful, unrepentant, worldly life. Do we see in this the development of a less selfish spirit? Does the desire to have his brothers saved (or at least not lost) reveal an altruism out of harmony with the world of final despair? He shows no signs of repentance. Many a rebellious sinner even in this life warns others of his awful course and certain doom. It simply shows that natural desires are not annihilated. Maclaren well says: "The natural instinct of family is not in itself more than selfishness elongated." He reflects on God's methods of redemption and seeks to modify the economy of grace.

b. *How it was answered*—29.

"Abraham said unto him, They have Moses and the prophets; let them hear them."

Moses and the prophets, the heart of the Old Testament. They are sufficient to warn of sin and hell and invite to righteousness and heaven. No one is needed as a messenger from Hades since God has spoken through Moses and the Prophets. To hear, to heed them is both necessary and sufficient.

(3) *The rich man's erroneous conception of divine revelation.*—30, 31.

a. *What it was*—30.

"Nay Father Abraham." A lost soul, worldly in life and tormented in Hades, ventures to contradict the father of the faithful on the adequacy of revelation.

But if one went unto them from the dead they would

repent. This perverted moral conception reveals the character of man. There is in this assertion an implied reflection on God's unpretentious methods of moral appeal, and the manifestation of a spirit long indifferent to the ordinary means of grace. He rightly perceives that repentance is necessary in this life if one is to avoid the place of torment in the life to come, but wrongly conceives the agency by which repentance may be effected.

b. How it was answered—31.

"*If they hear not Moses and the prophets neither will they be persuaded though one rose* (should rise) *from the dead.*"

This is heaven's ultimatum. It is the voice of truth consonant with the voice of conscience. Reference is not made to any special one who rose from the deal, but the resurrection of Christ and of the other Lazarus historically illustrates the soundness of the doctrine so forcibly and categorically stated. Man needs not more miracles to convince but more willingness to hear.

THE PRESENT MISSIONARY SITUATION IN CHINA.

By Rev. R. H. GRAVES, D.D.,
CANTON, CHINA.

MISSION work in China has its past as well as its present. Many of the hindrances as well as some of the vantage ground in the present are based on the past. It is thought by some that the Apostle Thomas preached the gospel in India and China. The Christians of St. Thomas have survived in India to recent times, and Gen. Mesny, an Englishman in the service of China, told me that he had found temples to the memory of Thomas (*To-ma Miau*) among the *Miau Tize* or aboriginal tribes of China. Be this as it may, it is known that the Nestorians, or followers of Nestorius, a patriarch of Constantinople in the fifth century, came to China in the seventh century and flourished until they were suppressed in 1400, and the remnant subsequently identified themselves with the Roman Catholics. The Roman Catholics also came at different periods and flourished in the early years of the present Tartar (Manchu) dynasty, when some of the Jesuits were high in court favor, but they were afterwards suppressed.

The setting up of Christianity in the East was not always accomplished by pacific means. The men whom we honor as bold navigators in the sixteenth century too often regarded the Eastern peoples as those whom they could rob and kill in order to seize their gold and jewels. Camoens Lusiad shows how the so-called Christian nations attacked the pagans in the same spirit in which they fought with the Mohammedans in the crusades. But this

motive was a lower one. It was gold and not the sacred places that they sought to wrest from the hands of those whom they attacked without cause. Men whom we would now call pirates and buccaneers were too often honored as heroes. The idea of *Christianizing* the pagan nations was also a motive, and the cross was always set up as a symbol of this seizure of an inoffensive pagan land. Their treatment of the poor pagans was anything but Christian. In vain did men like Las Casas protest against such barbarities.

It was this mistaken notion of the conquests of the cross that made Christianity to stink in the nostrils of the darker skinned races and made empires like China and Japan rigorously bar their gates against the hated "outside barbarian" and seek safety through non-intercourse with Western nations. When a foothold was gained political intrigues of the Romish priests soon led to persecution and exclusion.

It is not strange that these former just prejudices against the foreigner should last to our own day and prove a serious obstacle to the reception of the "Western religion." While the modern spirit is more mild, and commercial intercourse and finding a market for machine-made goods is the main motive for seeking the opening of these populous and wealthy lands, yet such trade as that in opium and the atrocious coolie traffic have only served to increase the hostile feeling against the men from the West; to say nothing of the "land greed" which has provoked so much ill-feeling. The "Boxer movement," that fierce, fanatical outbreak against Western influence and foreign religion, was the outcome of irritation caused mainly by concessions for mines and railways wrested from China by European nations, and the claims to authority set up by the Roman Catholics, backed by the power of France.

Thus it will be seen that looking at things from a

Chinese standpoint, the Chinese are not altogether without reason in opposing the progress of Christianity. They look at everything from a political point of view, and look on Christianity merely as a political factor for promoting foreign influence, and not as a movement with a real religious or moral end. Converts are regarded rather as disloyal subjects, allying themselves with Christian nations, than as men with conscientions convictions or religious scruples.

It is proposed to have a general conference in 1907 to celebrate the centennial of Protestant missions in China, dating from the arrival of Dr. Robt. Morrison. I arrived in China in 1856, and so have been in the Empire for nearly half the time included in the century. Perhaps we can best appreciate the present missionary situation in China by comparing the condition of mission work there fifty years ago with that at present.

There were then some 600 native members connected with the different Protestant missions in China. Most of these were in Amoy and the neighborhood, where they were gathered in through the labors of the sainted W. C. Burns, a missionary of the English Presbyterian Mission. Missionaries resided in the "five open ports" of Shanghai, Ningpo, Foochan, Amoy and Canton, and in the British colony of Hong Kong, and had done some preliminary work during the ten years that these ports had been opened, but except at Amoy there were few converts. In our own mission at Canton, there was but one native member, Seung Sin Shang. Our little church there was composed of him and Bro. and Sister Gaillard. Compare with these some recent statistics. By last accounts we had in the South China Baptist Mission 15 organized churches, 43 outstations, where the gospel is preached, but no church has as yet been constituted; 15 ordained native preachers and 42 unordained native helpers, 10 of whom were Bible women working among their own sex. Last

year (1903) there were 387 baptisms, and a total membership of 2,749; 1,180 of these were attached to our Hakka churches, some 200 miles to the north of Canton, and over 500 to our churches in the Kwong Sai province, 200-350 miles west of Canton. There were 30 Sunday-schools, with 936 scholars, and the contributions for the year amounted to $4,696,23; of this all but some $600 was given by the Chinese. Nor was this increase confined to any one mission. The American Presbyterian Canton Mission report that their twenty churches received 1,089 members during 1903, and that the contributions amounted to over $8,000. Dr. John, of the London Missionary Society, Hankow, says, "Our baptisms this year are not much under 2,000, the highest amount ever known." In Manchuria, in the region now overrun by the Russian and Japanese troops, they report 7,640 communicants, organized into 99 churches, mostly Presbyterian.

For all China, at the close of 1902, there were 2,950 foreign missionaries, divided as follows:

	Men.	Wives.	Single Women.	Totals.
British	602	419	462	1483
American	460	347	310	1117
Continental	171	102	77	350
	1233	868	849	2950

There were 112,000 communicants in the various Protestant churches, with 653 mission centers, and 2,476 subordinate places; and over 200 medical missionaries, who had received over 200,000 patients into their hospitals and dispensaries during the year.

In 1903 there were 67 missionary societies at work in China, 25 American, 19 British, and 22 Continental (mostly German). This does not include three Bible Societies, three Tract Societies, Missions to the Blind, a Refuge for the Insane, Young Men's Christian Associa-

tions, and the Society for the Diffusion of Christian and General Knowledge.

Much of this progress has been made since the Boxer uprising in 1900. It is well known that the Chinese statesman, Li Hung Chang, had little sympathy for Christian missions, and showed little regret for the massacre of the missionaries. In an interview with him a foreign missionary said: "You cannot suppress Christianity. For every missionary you kill, two will be sent out. For every chapel you destroy two more will be opened." So it is coming to pass. By the close of 1902, 25 new stations had been opened, especially in the provinces of Hunan, Honan, Sz-chuen and Shansi. 373 new missionaries had been sent out. Dr. McGilvay in summing up the progress in China since 1900 makes the following points:

1. Better buildings.

2. There is a better understanding of the relations of Church and State, and the difference between Protestants and Roman Catholics by Chinese in authority. After the suppression of the Boxers there was such a disposition on the part of some of the Chinese to ally themselves with foreigners and with a nominal Christianity that they opened *false* chapels, pretending to be Christians. The Roman Catholics, consistently with their ideas of the union of Church and State, encouraged men to ally themselves with them irrespective of moral character or even religious convictions, and promised them help in their lawsuits. The China Missionary Alliance, an association of Christian missionaries, issued a manifesto stating the Protestant position, disclaiming all desire for political influence, and stating our wish simply that our converts should not be discriminated *against* because they are Christians, and our effort to accept none as members except those who had undergone a spiritual and moral change. These papers were widely circulated and sent to the mandarins, with the result that we are much better

understood, and worldly-minded men are fearing they will gain no worldly advantage by joining a Christian church.

3. There has been progress toward unity among the churches. The Presbyterians of different societies and nationalities have joined in establishing a weekly Christian newspaper and taken other steps to act together. Another writer calls attention to coöperation of different denominations on educational lines, several joining in having one large literary institution instead of several smaller ones. The premises have also been greatly enlarged, the American Methodists in Peking having a compound of 15 acres, while the Peking University has 25 acres.

4. There has been much progress in the diffusion of literature. More Bibles than ever before are called for, and the Chinese are no longer content with Scripture portions, but are purchasing the whole Bible, and seeking for it in good bindings. Tract circulation has also greatly increased. The sales of the Society for the Diffusion of Christian and General Knowledge have grown from a few hundred dollars a year to $50,000 in 1903, and their issues amounted to 25,353,880 pages.

5. Another mark of advance noted is the issuing of edicts for the establishment of Provincial Colleges on Western lines. These, however, have usually proved disappointing, as very few natives are really qualified to teach, and the few who have undertaken the work have resigned, disgusted with the official corruption which everywhere prevails, hampering them in a way that no self-respecting man can endure. The Chinese think everything of show and little for reality. Able Christian foreign educators have resigned rather than submit themselves to the humiliation of being mere tools of self-conceited, ignorant mandarins who discriminate against Christianity and true learning. Western supervision has,

however, been somewhat successful in Shan-si, Pao-teng-fu, Shanghai and Ningpo. Still all sensible men are convinced that "salvation must come from without by working a change within."

From the statistics given above we may gain some idea of the condition of Christian work in China, but mere statistics can no more gauge the results of Christian missions than a record of the register of the thermometer can show the beneficent effect of the sun's rays upon our earth. The genial warmth, causing every tree and plant to grow and bud, the pure light reflected in myriad hues from every leaf and flower, its life-giving vigor imparted to man and beast; these are not recorded by the mercury in the dead glass tube. So the beneficent influence of Christianity has made itself felt in China in many ways.

Take *Education.* It was from mission schools that the movement originated which led to the young Emperor's efforts at reform in abolishing the old-fashioned stilted essay, and the attempt to turn the idol temples into school houses, which so incensed the forces of conservatism and paganism as to start the reactionary wave which culminated in the Boxer uprising. After the suppression of the outbreak several missionaries were invited to preside over the new colleges that were opened for the study of "Western learning," but it was soon seen that there was a set purpose to exclude all Christian influence and to discriminate against the native Christian students, so as to prevent a Christian ever holding office in the Empire in the future. How different from the enlightened policy of Japan! A writer says: "The influence of these Confucian colleges in Chi-nan (Shan-tung province) is intensely anti-Christian." The literati and officials of China seem bent on bringing about a conflict between Christ and Confucius, and it is here that the battle must be fought. Still, men are aroused from their

old lethargy; they will think. The religion of Jesus presents itself to their minds; they can no longer pass it by with contempt and indifference. Some will examine its claims, and by God's grace some will give up Government patronage for the offense of the cross. Notwithstanding Li Hung Chang's contemptuous words, "You can never get Chinese scholars to worship a crucified criminal," Christianity will still claim its followers among some of China's thoughtful men.

The *Philanthropic* side of Christianity has already made itself felt in China. The desire and the ability to relieve human suffering have ever accompanied the religion of the Lord Jesus in its progress in the world. As He Himself set us the example of healing the body as well as curing the souls, so His followers have always been ready to follow in His footsteps. The heathen are naturally more concerned about the relief of their bodily sufferings than about the salvation of their souls, and thus they are always ready to appreciate the kindness that prompts us to remove their physical ills, while they are often slow to realize that their souls are really in danger.

Christian philanthropy has taken many forms in China. *Famine relief* has been prominent among these, and large sums of money have been raised and expended in this way under the direction of missionaries. *Orphanages* have also been opened for children who have been saved when the waves of pestilence and famine have swept over the land, as well as for those bereaved under ordinary circumstances. But the most common and permanent form of philanthropy has been the building and maintenance of *Hospitals* and *Dispensaries* for the healing of the sick. Some of these are large buildings with apparatus for the X-rays and all the appliances of modern aseptic surgery, while others are rented premises with simpler arrangements, but all are far in advance of

anything the Chinese have ever had for themselves. In connection with most of these, Chinese young men and women have been trained in the knowledge of Western medicine and surgery, and some of these have become very skillful practitioners. In Canton a medical college has been opened and a substantial three-storied brick building, suited to the needs of the college, has just been erected at a cost of $17,000 (Mex.). In the same city the first Female Medical College in China has been established, with buildings adapted to the use of the students and nurses under training, as well as wards for the accommodation of the patients. Several young women have just graduated at this institution. Similar hospitals have been opened in other parts of China, some of them in charge of Chinese women who have graduated in medical colleges in America. Altogether there were some 200 medical missionaries in China in 1890 and their number has been greatly increased since. The first medical missionary sent to China was Dr. Peter Parker, who came in 1835, and the first female medical missionary was Dr. L. S. Combs, who came in 1874. Besides the immediate good done in the relief of human suffering, these institutions have been the means of bringing many to Christ.

A notable advance has been made in the publication and circulation of *Christian literature.* Nearly allied to this, and yet scarcely claiming a place under this title, is what the Chinese term "Western Learning," i. e., books on Physical Science, History, Mathematics, etc. Many of these have been prepared under missionary auspices and published by mission presses. Many modern scientists and investigators are biased by their infidelity or agnosticism, and write of Law without acknowledging a Lawgiver, and ignore God while studying His words. Many Christian educators have felt the importance of giving the Chinese the food without the poison, the truth without the admixture of error, sane and accepted truths without

the wild speculations and fanciful vagaries of novelty-mongers. Hence such publications as the School and Text Book Series of the Educational Association and those of the Society for the Diffusion of Knowledge. So important has this work appeared to the Missionary Societies that several of them have detailed one of their missionaries to devote himself to this special work. Individual missionaries have also frequently published such books on their own account as they have needed them, independently of these societies.

Of Christian Literature, strictly speaking, we have the publications of the Bible Societies, the Tract Societies and Christian periodicals. Monthly magazines are quite numerous, being the organs of different denominations, and of late two Christian weeklies have been started. This form of literature has an increasing circulation and is likely to show a large increase. Like the Athenians, the Chinese are always glad to hear and to tell something new. Not only the secular news, but the word of what is going on in the Christian churches is of interest to the native Christians, and as their hearts become expanded by love for their fellow Christians this interest in the welfare of the cause of Christ is increased.

The Tract Societies publish, besides tracts and leaflets, commentaries and notes on the Scriptures. The Shanghai Conference of 1890 planned for the publication of the Scriptures with brief notes and comments, based on the Paragraph Bible prepared by Dr. Angus for the London Religious Tract Society. The New Testament portion of this work has been in circulation for several years, and the books of the Old Testament are in course of publication. The Society for the Diffusion of Knowledge publishes a list of over forty new books as their "*recent issues,*" while the whole number of their publications goes up among the hundreds. (No. 820 is the highest I notice.)

The Bible Societies are publishing the Scriptures in many dialects, versions and forms. The Shanghai Conference recommended the thorough revision of the older versions and the issuing of a version identical in meaning but expressed in three styles, the Easy Wen-Li, or Classical, for the masses, the High *Wen-Li,* or a higher style, for the literati, and the Mandarin Colloquial, or the vernacular spoken in North China and the Yang Tsze valley. The first is already completed and is in circulation, while the other two were greatly interfered with by the Boxer upheaval, and are only partially finished. Besides the former versions, in the classical language, many versions have been published in the various local dialects. Thus the Sacred Scriptures are circulated in forms adapted to the wants of a great variety of people. Of late years, especially since the Boxer troubles, attention has been called to Christianity as never before, and the circulation of the Scriptures has largely increased. The sales during the last few years have equaled the aggregate of those of many years previous. The latest statement I have seen with regard to the circulation of the Scriptures in 1903 (including portions of single gospels) is 1,840,000. With regard to these union versions it may be stated that the Baptists use "immerse" for baptism and the others "wash." Our China Baptist Publication Society of Canton published the first edition of the new revised version of the New Testament.

The circulation of Christian literature must prove one of the mightiest factors in the uplifting of the Chinese. It may be noted that Protestants have especially emphasized this arm of the work. The Roman Catholics have prepared some excellent Christian books, but they are mainly for their own converts and not for the masses of the people. As elsewhere, one of the weakest points in their propagation of religion has been the withholding

of the Bible from the people. This must seriously affect the permanency of their work.

It is only of recent years that the Baptists of China have attempted publication on a large scale. From the beginning we have always circulated many tracts and Scriptures, but since the organization of our Publication Society this work has largely increased. We have now a valuable plant in Canton in a most eligible situation. In 1903 over six thousand complete New Testaments were sold. A total of 84,171 volumes, large and small, besides 25,700 sheet tracts, making a total of 109,871 issues, were sold for cash during the year. These, together with those on outstanding account (all good), made the sales of the past year nearly 150,000—more than double those of 1902.

Another present day factor in the Christianization of China is the influence of the *Young Men's Christian Association.* This, with the *Christian Endeavor* movement is making itself felt in the Orient. In Japan both of these are powerful elements in the movement towards Christianity. Though as yet less so in China, still they are not to be overlooked. In the Report for 1903 for the Y. M. C. A. in China, Korea and Hong Kong, it is remarked that the work of these associations is largely educational, and the large attendance at the evening classes is a notable feature of the work in all the leading centers. "There are thirty-six College Associations, with a membership of 1,772, 1,008 of whom are active members; the strongest feature of this work being the Bible Study Department." "There are eleven foreign and five Chinese Secretaries giving their whole time to the work, in addition to the General and Editorial Secretaries."

An appeal has appeared from 343 "*student volunteers* in China" to "the Christian students of all lands," in which they call for laborers. In this they say: "We firmly believe that nowhere in the world can a Christian

man of sound learning and humble spirit more easily discover his special bent, and having discovered it, whether as preacher, teacher or author, physician, administrator or philanthropist, find more ample scope for his activities than among the missions of the Christian church in China." They go on to say: "For practically the first time since the age of Confucius, China has turned her face from the past. During two thousand years no place has been found for any learning outside of the Confucian classics. * * * * To-day the educational system is undergoing rapid changes. Western mathematics, science and history have been included by the Imperial Government amongst the subjects for examination, thus creating amongst many students a real desire to study these subjects. * * * * Missionary colleges are crowded. During the past year more than one thousand picked students have been sent to Japan to learn from a country China has hitherto despised. Publications dealing with Western subjects are in eager demand, and have reached the very highest officials in the land."

Thus the minds of the Chinese are broadening, and they themselves are appealing for educational leaders and Christian workers. This is something new in China, and inspires us with hope for the future. God, in His providence, seems to be inspiring this Macedonian cry.

The wave of Western influence set in motion largely by Christian missions is showing itself in China. Steamers are running on almost every river, railroad lines are beginning to traverse the land and telegraph lines cover the empire with their network. Along these arteries flow unseen streams of Christian influence. Commerce and political interests create them, but religion utilizes them. Thus is the Kingdom of Christ being set up in China at the present day. Even to human insight the future is full of hope. To the Christian looking at the promises of God, even gloomy clouds are crowned with the rainbows

of hope, and whatever the future may bring forth, the "clear shining after rain" fills his soul with joy and exultation. Happy those who can personally share in bringing about the glorious consummation.

THE DIFFICULTY IN JOHN XIII. 1.

By S. M. PROVENCE, D.D.

EVERY careful student sees the lack of connection between the affirmation in John xiii: 1 and the adverbial clauses by which it is modified. The following renderings show that the lack has not yet been supplied:

Authorized Version: Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them to the end.

American Bible Union: And before the feast of the passover, Jesus knowing that his hour has come that he should depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.

Canterbury Revision: Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them to the end.

Norton's Translation: But Jesus, before the feast of the Passover, knew that the hour had come for him to pass from this world to the Father; and having loved his own who were to remain in this world, he loved them to the last.

Twentieth Century Translation: Before the Passover Festival began, Jesus knew that the time had come for him to leave the world and go to the Father; but he had loved those who were his own in the world, and he loved them to the last.

Latin (from Leusden's edition): Ante antem diem festum Pascha, sciens Jesus quia venit ejus hora, ut transiret ex mundo hoc ad Patrem, diligens proprios qui in mundo, in finem dilexit eos.

French (edition of Marten): Ov, arant la fête de Pâque, Jésus sachant que son heure était venue pour passer de ce monde au Père, comme il avait aimé les siens, qui étaient au monde, il les aima jusq' à la fin.

So all the Greek editions that I know of punctuate. For the reader's convenience the Greek text is here given:

Προ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδως ὁ Ἰησοῦς ὅτι ἠλθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

It will be observed that in the effort to connect the main verb ἠγάπησεν with its modifying clauses Professor Norton and the Twentieth Century translators have taken liberties with the text. Both make the participle εἰδώς a finite verb, modifying it by πρὸ δε τῆς ἑορτῆς, and both supply a conjunction. The Twentieth Century translators treat ἀγαπήσας in the same way, supplying a conjunction before and after, making three principal verbs in the verse, with as many distinct affirmations without logical connection. It is allowable, to be sure, to translate a participle by a finite verb, but some particle must be introduced which will preserve the relationship of the parts of the sentence.

According to the common punctuation the verse ends with εἰς τέλος ἠγάπησεν αὐτούς. This is the affirmation of the sentence thus formed: 'them he loved to the uttermost,' αὐτούς being emphatic by position. This affirmation is modified by three adverbial clauses: 1. πρὸ τῆς ἑορτῆς τοῦ πάσχα; 2. εἰδὼς Ἰησοῦς ὅτι ἠλθεν αὐτοῦ ἡ ὥρα κ.τ.λ.; 3. ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ.

By testing these separately it will be seen that they do not bear any logical connection with the verb ἀγάπησεν. 'Before the feast of the passover Jesus loved them to the

end.' 'Jesus knowing that his hour was come to leave this world and return to the Father, loved them to the uttermost.' 'Having loved his own who were in the world he loved them to the uttermost.' Even for this last combination no good reason is apparent. Commentators have had no little trouble with these clauses, especially the first. Some have made the words *πρὸ τῆς ἑορτῆς* refer to the divine fore-knowledge, and some have carried the occasion back to the social function in Bethany. With great unanimity they have discussed the declaration of love, but why "before the feast?"

Winer (Gram., p. 572) says that the verse "contains no anacoluthon" and that "the difficulty must be disposed of hermeneutically." But as to how this is to be done he offers no suggestion. "Anacoluthon (ibid., p. 566) occurs when the construction with which a sentence began is not grammatically pursued,—either because the writer is wholly diverted from the structure adopted at the beginning by something intervening (especially by parenthesis) or because for the sake of a preferable mode of expression he frames the close of his sentence otherwise than the commencement required."

"The difficulty," however, vanishes if the words *εἰς τέλος ἀγάπησεν αὐτοῦς* be made a parenthetic amplification of *ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ.* For then the sentence will go on to the end of the fourth verse, and the predicate will begin with *ἐγείρεται.* The modifying clauses will then fall into their proper relations and the whole sentence, notwithstanding its length becomes perfectly clear. This will appear if a somewhat free translation be given: "But (or 'and,' *δὲ* being merely an introductory particle) before they began to eat the Paschal supper, Jesus, knowing that the time was at hand when he would leave this world and return to the Father, although he loved his friends who must remain in the world (them he loved to the last), and the feast being

ready, the devil having previously put it into the heart of Judas Iscariot, Simon's son, to betray him, knowing that the Father has given all things into his hands and that he came from God, rises from the table and lays off his cloak; and taking a towel he wound it around his body."

This fits all the circumstances. Jerusalem was crowded with visitors who had come to the great festival. Every householder who had a guest-chamber had no doubt furnished it with a view to getting a good rent for it on this occasion. Our Lord knew where there was such a room as he required. He was the host of the evening. There was apparently no servant. The washing of the feet was one of the necessities of the festival. The company had left their sandals outside. Their feet must be washed. The necessity had grown a custom of hospitality. Perhaps the question of priority arose about this very service. Jesus turned the whole matter to account by taking the service upon himself, and that, too, naturally, before the eating began—*πρὸ τῆς ἑορτῆς*,—but after all had taken their places, reclining, with their feet projecting over the end of the couches. This service completed, he resumes his place and his table-talk begins, during which Judas is dismissed.

It seems impossible to divide the long sentence (vv. 1-4) without destroying the relation of the parts. This difficulty was seen long before the division into verses was made. An evidence of this is the insertion of *ὁ Ἰησοῦς* in the third verse after *εἰδώς* as in the first line of verse one. Two ways are suggested here by which the tension between the subject and the predicate may be relieved: First, by withholding the subject until the predicate is reached; e. g., But before they began to eat the paschal supper, knowing that the time was at hand when he would leave this world and return to the Father, although he loved his friends who must remain in the world (them he loved to the last), and the feast being ready, the devil

having previously put it into the heart of Judas Iscariot, Simon's son, to betray him, knowing that the Father has given all things into his hands, and that he came from God and is about to return to God, Jesus rises from the table, etc. Second, by recasting the entire sentence; e. g., Before they began to eat the Paschal supper, Jesus arises from the table and puts off his cloak; and taking a towel he wound it around his body. He knew that the time was at hand when he would leave this world and return to the Father, although he loved his friends, who must remain in the world (them he loved to the last). Moreover, the feast was ready and the devil had previously put it into the heart of Judas Iscariot, Simon's son, to betray him. Jesus knew, too, that the Father had given all things into his hands, and that he had come from God and was about to return to God. So he then pours water into the basin (which was part of the furnishing and put there for that purpose, hence the definite article), and began to wash the disciples' feet and to wipe them with the towel which he had around his waist. This seems to preserve the meaning of the evangelist and to put the whole incident into its proper relation with what follows. He is telling the story of the last supper and of the washing of the feet, with a view to giving to the discourse which followed its appropriate *mise en scène*. He apparently avoids the details given by the other evangelists for this reason; and the heaping up of clauses fixes the complete picture in the reader's mind.

In an authoritative translation it would be inadmissible to recast the sentence in the way here indicated. It would seem, then, that the only course left is so to punctuate that the sentence may be left entire and its meaning preserved. Of course, it is understood that the ancient writing was in uncial letters, without spacing between words, and without punctuation. It is easy, therefore, to see how such a difficulty as that here discussed might have arisen.

BOOK REVIEWS.

Die Mission und Ausbreitung des Christentmus in den ersten drei Jahrhunderten.

Von Adolf Harnack. Leipzig. 1902.

To Harnack's great works on the history of dogma and of the early Christian literature we now have to add this work on the history of Christian missions during the first three centuries. It has now been before the public nearly two years and has not, so far as I know, yet appeared in English. It is to be hoped that the English public will not need to wait much longer on a satisfactory translation.

In the preface the author explains that he has not dealt with the legends in which early Christian history is buried, but has striven to attain completeness in the treatment of reliable material. He does not deal with the apostolic age except in outline, because it has been so frequently and admirably treated. The author confines himself strictly to the subject in hand, and therefore warns his readers not to expect a history of the Roman and Greek religions, of ancient myths, new cults and other related subjects.

The work is divided into four books of which the first is introductory, treating of the Jews of the dispersion, the external and internal conditions for the universal spread of Christianity, Jesus Christ and the world-wide mission, and the transition from Jewish to Gentile missions; in the second book he treats "the mission preaching in word and deed," describing it as "the gospel of the Saviour (Hailand) and the salvation (Heilung)," "the gospel of love and helpfulness," "the religion of the spirit and of power, of moral earnestness and holiness," "the religion of authority and reason, of mysteries and transcendental

knowledge," "the religion of the Book and of the fulfilled history." The final chapter of this book treats of the struggle against polytheism and idolatry.

The third book treats of the missionaries and their methods, of baptism, of the names of believers, of the formation of congregations, of the bishop and finally of the opposing forces.

In the fourth book the author attempts to give all information now attainable concerning the number, location, size, etc., of the Christian communities in all the provinces of the empire up to 325 A.D.

Turning now from this general view of the book let us look more closely at the author's work.

The author estimates the number of Jews at possibly 7 per cent. of the entire population of the empire. Probably a large proportion of the "dispersion" were proselytes. The propaganda of the Jews was primarily the proclamation of the *one* God, his moral laws and his judgment. This foreign Judaism had been prepared for the reception of Christianity both by being reduced to its great essentials and by taking up into itself a variety of new elements. They formed a very important preparation for the spread of Christianity.

In addition to this the author names in the second chapter various additional conditions which prepared for the general spread of Christianity; (1) the general progressive Hellenizing of the Orient and to some extent of the Occident, and the consequent unity of speech and views. (2) The Roman world-monarchy and the consequent political unity of the various peoples on the coasts of the Mediterranean Sea. (3) The safety and ease of communication with all parts of the empire. (4) The conviction of the unity of the human race which had been begotten or strengthened through visible unity of the empire. (5) The decomposition and democratization of the old society. (6) The tolerance of the Roman state for all

religions which would recognize the state ceremonies. (7) The various societies, together with the municipal and provincial organization of the empire, afforded the Christians a model for organization. (8) The entrance of the Syrian and Persian religions into the Empire, especially from the time of Pius on. (9) The decay of the exact sciences and the increasing influence of a religious philosophy which sought for revelations.

The inner conditions for the spread of Christianity were (1) the sharp struggle between monotheism and polytheism, and (2) the Syncretism or mixing of eastern religions with those of the western world in the time of the emperors. These eastern religions brought a great number and variety of elements which were more or less helpful to Christianity, pp. 21f.

The author does not believe that Jesus commanded a world mission. He reaches this result by the denial of the authenticity of several passages in the synoptic Gospels and of the fourth Gospel altogether, p. 28f.

He ascribes to Paul, whom he greatly admires, the glory of breaking through the bonds of Judaism and carrying the gospel forth into the heathen world. "Paul, the Pharisee, dethroned the people of Israel and the religion of Israel in history; he rent the gospel loose from Jewish soil and transplanted it into the soil of humanity," p. 40. "Paul shattered the religion of Israel, while he regarded it with greater reverence and stricter obedience than others," p. 39. But he does not withhold praise from the other apostles who were also able to break the bonds of Judaism. Christianity was soon driven from Jewish and Semitic soil and has found its home among the Gentiles. "Islam arose in Arabia and has everywhere remained an Arabian religion; the power of its youth was also the power of its manhood. The Christian religion, almost immediately after its appearance, was driven from the people to which it belonged," p. 46.

In the second book Harnack treats the mission preaching. He finds "the secret of the attractive power of Christian preaching and a weighty condition of its success in the unity and variety which it possessed from the beginning. It was on one side so simple that one could describe it in a few short sentences and experience it in one powerful spiritual emotion; on the other side it was so manifold and rich that it fructified all thought and enlivened every feeling. . . . It was new and old, heavenly and earthly at the same time; it was clear and transparent and again profound and mysterious; it was statutory and raised above all law; it was a doctrine and yet not a doctrine, a philosophy and yet something other than philosophy," p. 61. The author believes that "mission preaching in the strict sense of the word largely ceased about the end of the second century. Instruction of catechumens and their training in and to Christianity took its place," p. 63. The elements of this mission preaching were, in the case of the Jews, the nearness of the kingdom of God, Jesus the risen is the Messiah and will return from heaven to set up his kingdom; and a full exposition of the Old Testament in the Christian sense; in the case of the heathen the essence of the preaching was the true and living God; Jesus the Son of God, the Judge, Jesus the Lord. It was the proclamation of salvation which Jesus the Saviour brings, and is release from the rule of the demons, sin and death and the gift of eternal life. "The four elements—the one living God, Jesus the Saviour and Judge, the Resurrection and Self-restraint—constitute in their union the new religion," p. 69. From these simple fundamental elements the author derives all the other phases of the early Christian preaching.

In the succeeding chapters of this book Harnack shows in a very sympathetic way the numerous and varied activities and characteristics which re-enforced and emphasized the Christian preaching. Christianity was a "re-

ligion of healing," showing itself "the medicine of soul and body" (p. 79); "one can describe the Christian mission preaching as a preaching of love and helpfulness," p. 105. "Brotherhood is love on the basis of equality; the love that serves is forgiving and giving; the love that serves is also the exercise of love to God," p. 107. This helping love led to the giving of alms, the support of widows and orphans, of the poor and sick, of those in prison and in the mines, the care for the slaves, the burial of the dead, etc. It is a beautiful picture of Christian love and helpfulness which the author draws. He then shows that Christianity was the religion of spirit and power, of moral earnestness and holiness. In this chapter the author traces the gradual decline of moral earnestness. In the fifth chapter of this book the author shows how the idea of authority gradually asserted itself, how the sacraments rose to such importance, and finally describes the great struggle against polytheism and idolatry and the gradual transformation of Christianity into a syncretistic religion with elements taken from Judaism and heathenism and gradually amalgamated into Catholic Christianity.

In the next the author treats of the missionaries, their names, their methods, the significance of baptism (immersion), the names of the believers as "believers," "saints," "disciples," "Christians," etc., and the formation of separate congregations or churches.

In the last book the author gives all that is known concerning the number, size and location of all the Christian Churches then in the world.

Scattered through the book there are numerous notes and extended discussions in the form of excursus which are most illuminating.

Harnack is perhaps better acquainted with the Christian literature of the first three centuries than any other living man. No other man is so well equipped to perform

the task which he has undertaken, as he. And he has produced a great book. It was needed. No man who will know the Christianity of the first three centuries can pass by this book. If one may presume to criticise it in any respect, it is that the work is too complete. The entire progress of Christianity is fully explained in the methods and characteristics of its missionaries. Little or no place is left for the distinctly divine. The motive, the enthusiasm, the zeal of these men is not accounted for. Where did they get these things?

W. J. McGlothlin.

The Magnetism of Christ, A Study of Our Lord's Missionary Methods.

By John Smith, D.D. The Duff Lectures on Evangelistic Theology (United Free Church of Scotland). 1903–4. $1.75.

This unique Lectureship bears the name of the late Dr. Duff because it was really founded by him and because he was the first occupant. It was he who at the time of the Disruption urged that, "as the Free Church had started as a missionary church, her new college should start as a missionary college;" and he who, twenty-three years later, secured the sum of £10,000 as an endowment for this chair. Thus he became one of the pioneers in the great missionary movements of our day which have culminated in great bodies of trained laymen as well as ministers going to the front to help forward the stupendous, multiform, growing missionary enterprise of modern Christianity. The chair has a distinctive sphere of its own. It deals with "Evangelistic Theology," as Dr. Duff put it in his inaugural address, "not abstractly or speculatively as a science—but actively as a militant power."

The distinguished lecturer on this foundation for the year 1903-4, Dr. John Smith, undertakes to carry on the work of the founder, to associate himself, as he expresses it, "with the principles which in the mind of this great

missionary leader were conceived as underlying the institution." Feeling, however, that, "at the present hour, the crux of the whole problem lies at home," he takes up, in special connection with Home Mission problems, "the principles of all mission activity, as they are revealed in the teaching of Jesus."

Speaking to those preparing themselves for the work of Christian ministers, "our aim," he says, "is to speak, not immediately of their preaching and administration and pastoral work, but of the larger ministry to which they and their people are in common called." "For this larger ministry I bring you Jesus as your perfect example." "My aim is to deal with the methods of Jesus in approaching and attracting men; and in order to catch his mind and enter into the originality of his ideas, without the intervention of current ideas, I have made a study of the Gospels with these ends in view."

How thoroughly he has done his work, and how luminously and inspiringly he has set forth the results of his "study" appears upon every glowing page of the twelve lectures that make up this volume. Even the table of contents itself recalls something of the man's masterful grasp of his subject. With remarkable powers of vision, portraiture, analysis and synthesis, and quite a wealth of learning and allusion, he carries us into the world unto which Jesus Christ came—shows us the earliest movements of the ministry—points out the Distinctive Method of Jesus—sets forth and illustrates the Unique Magnetism of Christ: How He Drew Men to Himself—the Lines of His Unique Aggressive Activity—the Ministries, Normal and Occasional, by Which He Could Accomplish His Work—Christ's Immediate Aim: An Awakening of Faith—Christ dealing with Individual Inquirers—His Meeting Questioners and Opponents—His Use of Reserve—Prayer as Bringing in the Kingdom of God—and Christ's Appeal to the Future as a Motive for the Present.

Incidentally he deals most discriminatingly with present day conditions, tendencies and needs, and lets drop, in passing, many a golden lesson. "Unbelief," he says, "and in its measure criticism, are driving us back within the limits of the natural;" but "they are creating a situation of mist and uncertainty and gloom, from which men will advance again to accept Christ on the footing of his own revelation—something from first to last out of the plane of the natural, the very crown of God's manifestation."

He avows full appreciation of "the value of evolution as a method," and of "its harmonies with the spiritual view;" but what has commended this theory to the multitude, he argues, has been "the supposed elimination of a directing mind, the apparent justification for the belief that this was a huge gamble of a universe, where out of an undirected strife certain things came uppermost." As a result of this and other forces working to divorce modern man from God, we have "force substituted for right and love; for the brotherhood of man a bastard imperialism; for missionary enthusiasm, an exploitation of the black races on behalf of the commercial supremacy of the white; for healthful rivalry, the crushing power of all-controlling combines. Interests—like the huge drink traffic—thriving on human degradation, lift up their heads in proud security. Gambling has spread its network of demoralization over all the land, and even leading journals can speak of legislation against betting as an organized hypocrisy. Sport has become a supreme national interest, and men can go on acclaiming their favorite team, when the dead and the dying are being extracted from collapsing jerry-built stands on the playing fields!"

As a further result "the very Gospel is being looked upon as a dead machine, something lying outside present human concern and the currents of the world's life,—if it be not illusion, a mere waking dream." "Thousands

are going for heartsease to Christian Science, are resting on the mere evolution of things without searching into their cause—are putting utilitarianism for the will of God, and earth for heaven." "Instead of godliness there is a fearful impatience of God, a desire to eliminate Him from the modern life of man, a self-sufficiency, far broader and deeper than the Pharasaic. Pride in the resources of civilization, in our power of discovery and invention, in our mastery of the forces of nature for common human ends, has created a self-centredness not so repulsive in our view as that of Christ's original enemies, but infinitely more intense in its extrusion and ignoring and positive disregard of God."

These are but samples of the author's reading of the signs of the times in their darker significance. Is it a wonder that he regards the rising ministry as "facing a momentous crisis in the history of the Kingdom of God?" "Enormous changes are impending, indeed, in the kingdom of man. The nations are leaving the stereotyped and bounded relations of recent centuries, and are floating out into combinations and eventualities which no man can foresee." "All this imposes a burden of care upon every teacher aspiring to help his fellow man, of a very solemn description."

But the author is no pessimist. He despairs, indeed, of what a scientific Naturalism, or a scarcely veiled Rationalism, ruthlessly eliminating the supernatural from the world, may do for lost humanity. "What is to be attained," he asks, "by going back to the times of Christ, and with the help of theories of natural evolution trying to put a construction on Christ's teaching and aims, which were not the view of those who immediately absorbed Christ's influence, and laid the foundations of His Kingdom?" "Christianity has stood from the beginning on supernatural foundations." "It will not receive those who are willing to accept it as a 'natural' develop-

ment." "And when we find that the actual outcome of this 're-statement' is to represent the unique and characteristic facts of the Gospels as no facts, neither the virgin-birth nor the bodily resurrection, neither the miracles nor this inner-consciousness of absolute oneness with God (so characteristic of Jesus); and, still further, that the entire narrative is overloaded with imaginative additions of legend and dogma, the facile growth of Apostolic credulity—what are we to say?" He reminds writers of this school that they are not attempting to account for a thing which we never saw, but for "a reality which we have proved, a revelation which has transfigured our souls, a fellowship with God into which we have entered, and more, a power whose public effects on the life of mankind are matters of patent fact to this day."

But our author's main dealing is with the positive side of the subject, and is inspiringly hopeful. Here he is the bravest and most Christ-like of optimists. From first to last with him the only way to meet this crisis and solve these ominous problems is the way of Jesus. This involves, not the mere adoption of his methods, but the reincarnation of his spirit and the ever new application of his principles to the changing conditions of time and place. His re-study of the Gospels as here presented is especially significant as to how we are to effect this. The book will repay careful reading by ministers everywhere who are alive to the problems of the day, whether they are just preparing for the work, or are in the thick of the fight.

GEO. B. EAGER.

Through Science to Faith.

By Newman Smyth. New Edition. Charles Scribner's Sons. New York. 1904.

This new edition of the author's well known work is issued at the call of the publishers, which we may take to mean the call of the public. It gives the author occa-

sion to say some things in a preface which constitute the new feature and special attraction of this edition. He undertakes to perform a two-fold service to his readers: to point out the commanding principles to which he looks as to the hills from which cometh his strength; and also to indicate some passages where the reasoning must run along the precarious edge of human knowledge, or descend into those darker places of our experience, where to think is to pray for more light.

The main portions which, in review, the author holds with confidence are summarized as follows: the unity of the whole creation, visible and invisible; the absence of any fundamental gaps in nature, whatever surface breaks may appear; the clear signs of definite, immanent direction in the course of nature rather than aimless drift of evolution; the transcendent presence of mind throughout evolution; the law of increasing vital values, and its moral significance; the general rise of the individual, culminating in the supreme worth of the personal life; the final *survival-value* of man; and the prophetic value of his unfinished life.

These he regards as among the great verities of nature, in the clearer scientific appreciation of which a Socrates might rejoice, and upon which in our day, better than in his, our human love may build its immortal hope. In his endeavor to find and follow the continuity of nature, the author avowedly parts from two classes of thinkers: from those philosophical and theological writers who know nothing of the natural history of the Spirit; and from those scientific teachers who know nothing of the spiritual history of nature. The better thought, he maintains, seeks for some higher unity of nature and spirit. "How can we say, Our God is one God, unless we shall learn to say, Our universe is one universe?" "The continuity of nature which evolution discloses, is a revela-

tion of the unity of the Spirit, in which all the while religion has believed."

He reminds us again that in presenting the evidences of these great truths he has avoided the more philosophical definitions and the maze of metaphysical terms and distinctions, in his effort to keep close to the facts of nature with their immediate implications and suggestions, hoping thus to make himself better understood by ordinary readers of to-day. Evolution to be fully understood, he says, needs to be read "in the light of the spirit which is in man." The author's reasoning involves both the immanence and the transcendence of Mind and Spirit through the entire course of evolution. Belief in the latter, he claims, excludes what is false in pantheism; recognition of the former includes what is true in naturalism.

He recognizes and points out that one of the most exposed points of attack in his argument is the chapter which is concerned with the evidences of the moral character of evolution. It were presumption for faith at any age to imagine that it had justified the ways of God to man; the perfect justification, he admits, will be known only when the end of all those ways shall have been reached. "At times we must follow on to know the Lord as one might follow a path through the forest at night, feeling the way with his feet."

He regards it as a gain if fresh scientific studies and new knowledge of facts permits us to hold more securely any clear position against the dismal denials of pessimism, and he gratefully agrees with those reviewers who regard the recognition of the law of an ascending scale of vital values as one of the important contributions of evolutionary science to the evidence of the ultimate moral character and core of the universe.

He acknowledges, but leaves unsupplied, an omission noticed by a reviewer. He brushes aside as unworthy of extended discussion Mr. Spencer's hypothesis that evo-

lution may eventually recurve upon itself and the whole ordered universe return to chaos. It is a conjecture supported by no evidential signs. Past history and the present tendencies of nature and life, are indications of some happier issue; they mark a way which leads toward *something;* they are signs of coming fulfilments, not of final, universal death. "We think and live in the expectation of the whole creation."

The author suggests that Christian theologians, if they will only keep the distinction between real analogies and fanciful identities in mind, may find their doctrines of grace enriched, and possibly in some directions illumined, by the investigations of the biologists. Accordingly, he repeats what he said in the preface to the first edition as to the desirability of some biological study in theological education; and adds that he regards the lack of scientific instruction in the new natural theology as a lamentable blank in the theological school of the present.

Regarding any new facts that might be thought to require revision of original statements, he says, little if any new light has been thrown by the most recent investigations upon the factors or methods of evolution; but "it is gaining all the while more substantial securities in its ascertained facts, and is growing richer in its prospective knowledge."

The title and method of the book make glowing confession of an abiding belief "that reason is not condemned to pursue a darkening way, down a blind alley, to face at last a blank, dead wall; but evolution is a thoroughfare which leads from God to God; and, all the way through, reason may walk with God."

The volume may well be expected to command a wide re-reading by old admirers of the author, and a reading for the first time by many thoughtful men and women of a younger generation. For science, as he interprets it, leaves the onward way of the soul clear. It finds room

for our Christ-inspired hope of immortality. It leaves unassailed the fair, sweet faith in the Eternal Goodness which nourished the richness of Whittier's autumnal life-song:

"Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And share the victory.

"I feel the earth move sun-ward,
I join the great march onward,
And take, by faith, while living,
My free-hold of thanksgiving."

GEO. B. EAGER.

Jesus und seine Predigt; Vorträge für Gebildete.

Von Erich von Schrenck. Göttingen, Vandenhoeck und Ruprecht. 1902. M. 2:40.

The homiletical side of our Lord's preaching still awaits adequate study and presentation. No one, so far as I am aware, has yet produced a great book on this subject. Studies by Stalker, Armitage, Broadus and others we have, but thorough monographic treatment of the great theme seems not yet to have come from any competent hand. I hoped when this little book was handed me that I should find the long-sought study, but it is not here. The treatment is from the standpoint of Biblical Theology, not Homiletics. It presents the content rather than the form and manner of Christ's preaching. It is study of the teaching rather than the preaching, properly so called, of Jesus. Yet of course the material or contents of preaching is the main thing in it, and so in a way the book may be regarded as partially at least of homiletical interest.

After an introduction which discusses the spirit and method of interpreting Christ's teachings, and the prob-

lem of the sources, the author takes up his specific theme and discusses it under the following rubrics: The character of the preaching as a whole; the rule of God; God and man; law, and ethical ideal; social and ethical problems; Messiah-consciousness, and Messiah-following (this is, our Lord's consciousness of his Messiahship and his claim on his followers to accept him as such); glance into the consummation; retrospect and prospect.

The author's theological and critical attitude is not very clear. At times he comes very near the position of evangelical orthodoxy, at others he is decidedly Ritschlian. His view of the Gospel of John well illustrates this general attitude. He accepts and emphasizes to the point of discrepancy the marked differences between John and the Synoptics, but still is not willing to let the Johannine view of Jesus go as utterly unhistorical. So he tries to combine the apparently contradictory views that while the Fourth Gospel is not actual history, but a late production, it does present an idealized yet essentially true account of our Lord and his teaching. He compares the pictures of the Synoptics to photographs, and that of John to an idealized portrait. The one is an accurate likeness, the other a work of art. In the matter of exegesis the author is strong, and clear—for a German. The actual meaning of words and phrases is honestly sought, and this gives the book value notwithstanding its Ritschlian character.

As examples of the author's method we may instance his dealing with the two vital questions of the Kingdom and the Atonement. In regard to the first he teaches (pp. 50-63) that our Lord at first accepted the common expectation of the times in regard to the kingdom of God, but essentially modified it as his own thought became more clear and firm. The author rightly holds that we must remember that the conception of the kingdom in the mind and language of the time was not that of a mod-

ern constitutional monarchy, but rather of an oriental despotism: a realm in which the idea of the king is first, that of the subject secondary. Hence our thought is to be rather of the Ruler than of the ruled. The current Jewish idea of the kingdom of God would, so to speak, break into the world with a powerful and unmistakable personal reign which would put down his enemies at once and exalt his people to ruling place in the earth. Jesus in part accepted this view, so far as the immediate and personal reign of God is now at hand; but he meant by it a spiritual force in the life of the individual, and thus a power for righteousness in the earth. As to the future consummation of the kingdom, our Lord's thought more and more detached itself from current conceptions till it became really opposite to them, and postponed the actual personal and unmistakable reign of God in the world to a further coming time of fulfillment. Thus it comes about that we have in our Lord's teaching the double idea of the kingdom both come and coming—a present spiritual force developing toward a perfect consummation.

In regard to the teaching of Jesus concerning the necessity and meaning of his own death, our author's exegesis is excellent, his theology wavering. He treats the matter in the chapter on Messiah-consciousness and Messiah-following (pp. 185ff). The author holds that at first Jesus shares with his contemporaries the way of regarding the prophecies of a suffering Messiah as academic, and of emphasizing the thought of a conquering and ruling one as the real intention of prophecy. But more and more as the inevitableness of his own death at the hands of the authorities became clear to him, his thought recurred to suffering as the way to the Messianic victory. Thus the first impression we get of the coming fuller teaching is that Jesus looked upon his death as inevitable. His task becomes now the heavy one of reconciling

this view with his own consciousness of Messiahship, with his disciples' belief in it, and with the popular expectation of a conquering Messiah. Evidence of a struggle in his own mind is not wanting; for example, in his sharp rebuke of Peter for dissuading him from this view, and in the painful conflict in Gethsemane. But what was to be the value and significance of this inevitable death? To answer this question our author discusses with great caution the passage in Matt. 20:28, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The author declares that we must beware of modernizing this thought, that Jesus was speaking to those who would understand by these words an actual ransom price paid down to deliver from bondage, that the deliverance was from death, and that the idea of substitution was necessarily involved. So far, following sound exegesis, so good. But the author proceeds to say that the ethical interpretation, namely, a death that would by its tragic martyrdom incite to penitence and love, is possible, though not probable. He further goes on to break the force of his exegesis by reminding us that this is the only passage where Christ speaks thus, and that the conception therefore must be a secondary one in his teaching, and we must not press it too far; and further that the ideas of free divine forgiveness without satisfaction are elsewhere prominent in his teaching; and finally that we must not import the Pauline theology into Christ's teachings; and more of the same sort. But if a sound interpretation makes it plain that in even one great passage (and we are not disposed to believe that this is all) Jesus did clearly teach that his death was a propitiatory offering for sin, as Paul and Peter and John did certainly afterwards teach, where is the possible need for entering any qualification of that teaching in deference to modern rejection of the doctrine of substitution?

Thus the book is vigorous but unsatisfactory. It is one more example of the characteristic Ritschlian attempt to run with the conservative hare and hunt with the radical hounds.

E. C. Dargan.

Jeremy Taylor.

By Edmund Gosse. English Men of Letters Series. Edited by John Morley. The Macmillan Co. New York and London. 75c. net.

It is useless to commend the admirable and well known "English Men of Letters" series of critical biographies. It is a high commendation at the outset to say that the volume on Jeremy Taylor by Mr. Edmund Gosse is nobly worthy of a place with its fellows. Mr. Gosse's eminence as a critic and writer ensures excellent treatment of any theme which he chooses to discuss; and the reader must be indeed hard to please who finds anything but pleasure in this delightful book.

Happily for literary and religious biography Jeremy Taylor has at last come to his rights, and receives in this treatise appreciative and yet discriminating study as a man of letters.

The biography is brief, but marked alike by thoroughness of investigation and felicity of presentation. Jeremy Taylor has heretofore never had adequate biographical notice. The best known life of his—that by Bishop Heber—contains many inaccuracies, and is otherwise distinctly below the merits of either author or subject. Other biographies mentioned by Mr. Gosse have never fallen under the notice of this reviewer; but they too are reported to be inadequate and misleading.

Jeremy Taylor lived in stirring times and his life is by no means devoid of events of touching and vivid interest. The son of a barber at Cambridge, and grandson of a respectable church warden, he could boast of no high ancestry, but had no cause for shame in regard to the respectability and character of his people. He was a singularly precocious child, entering Cambridge at thirteen

years of age, after having already distinguished himself in a good preparatory school. He became a sizar at Gonville and Caius College, Cambridge, and for nine years pursued his studies there. This was in 1626 or 1627. He took his degree at eighteen and was made a fellow at twenty. His life was quiet and studious and flowed on easily in the scholastic channel. A turning point came when filling for a friend an appointment to preach at St. Paul's he achieved a distinct and immediate success. He attracted the favorable notice of the then powerful Archbishop Laud, who hesitated to promote him at once on account of his youth, but procured for him a fellowship at Oxford where he could be still further trained and developed in High Church principles. At Oxford he was much thrown with Chillingworth and others. In 1638, after his long preparation in both the great universities, and still only twenty-five years old, Jeremy Taylor was appointed to the living of Uppingham in Rutlandshire. Here he served as pastor and diligently studied for about four years, marrying during the time his first wife, Phoebe Langsdale.

A disciple of Laud could be nothing but a devoted royalist and high churchman, and during the awful Civil War Taylor was much of the time attached to the royal household and was with the royalist forces. The falling cause of Charles I. left nothing for Taylor to hope for in the way of church preferment. Owing to influence of friends he found a refuge in Wales, where he preached in the chapel of Lord Carbery's castle and with others conducted a school nearby. Peaceful years and the authorship of his best book—the *Holy Living and Dying,* and at least two sets of *Sermons*—followed. Then came years of trial—loss of wife, children and friends, alienation of friends and persecutions of enemies—which cannot here be described in detail. Finally Taylor found through friends a home at Portmore, north of Ireland,

where as preacher and author he spent some years, until on the Restoration of Charles II. he was made bishop of Down and Connor. His intolerance and harshness as bishop, though provoked, cannot be excused, especially in the author of *Liberty of Prophesying;* and the close of his life was embittered by disputes with the Presbyterian clergy in his diocese. After a life of many sorrows and trials Jeremy Taylor died in 1667, about fifty-four years old. Says Mr. Gosse: "There is something poignantly sad, and almost ignominious, in this close to the life of a sensitive man of genius. After a long experience of poverty and glory, he had become wealthy at the sacrifice of almost everything else which makes life desirable. We mourn at the spectacle of the passing of one who had deserved to be happy, and who had escaped happiness by so small an interval, yet had escaped it wholly at the end; who had manifestly striven to do his duty, yet with so strange a want of tact in himself and of appositeness in his surroundings, that the result in the eye of history bears a worse air even than dereliction would." Mr. Gosse quotes the rich eulogy of Taylor's friend, Rust, who said in part: "This great prelate had the good humor of a gentleman, the eloquence of a poet, and the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a councillor, the sagacity of a prophet, the reason of an angel, and the piety of a saint."

Jeremy Taylor was a prodigious author. The two most prominent characteristics of the writer are his learning and his eloquence. The first often degenerates into pedantry, and the latter into overdone rhetorical exuberance. But when Mr. Gosse reminds us that Coleridge was accustomed to rank Taylor as one of the four great masters of the English—Shakespeare, Bacon and Milton being the other three—we are sure that pedantry and exuberance were only the faults, not the errors, of the great author.

In undertaking to account for the neglect which Taylor suffers in comparison with the other three Mr. Gosse says "that the fame of Jeremy Taylor has been injured among general readers by the fact that he is a divine, and among divines by the fact he is an author." This is neatly put, and is in the main correct; but it is hardly the whole case, as Mr. Gosse's own further remarks show. Taylor was not a great thinker, not a theologian of first rate importance; he is therefore not great where he should be. On the other hand his purely literary art suffers from the singular combination of the two faults already named—excessive erudition and excessive color.

Mr. Gosse's admirable monograph should not only itself be widely read, but should lead to larger and more sympathetic reading of Taylor himself.

E. C. Dargan.

The Eschatology of Jesus, or The Kingdom Come or Coming.

A brief study of our Lord's Apocalyptic language in synoptic. Delivered under the "Constitution of the A. B. Bruce Lectureship" in the United Free Church College, Glasgow, by Lewis A. Muirhead, B.D., Minister of St. Luke's Church. A. C. Armstrong & Co. New York. 1904.

This book is, as we learn from the preface, the first fruits of the "Bruce Lectureship" established not only to perpetuate the memory of the late honored and lamented New Testament scholar, Professor Alexander Balmain Bruce, D.D., but also "to promote the study of the New Testament among those who have passed through the usual theological curriculum in the Glasgow College of the United Free Church of Scotland." Probably no better choice could have been made for the inauguration of this lectureship than Mr. Muirhead, the author of "Times of Christ" (1896), and no happier choice of subject could be expected than was made in "The Eschatology of Jesus," a subject requiring for its treatment wide

reading in the latest literature, keenness to make most careful discriminations, and exceeding sound judgment.

This work is not merely or mainly a simple exegetical study of the words of Jesus. Indeed some readers may be disappointed that direct interpretation has played so small a part in the preparation of the book, yet for that very reason it may be more helpful to many whose supply of material on this subject consists mainly of commentaries. It is surprising, indeed, how many questions more or less closely connected with the main subject find at least partial discussion and answer in these lectures.

The titles of the lectures are severally: I. "The Presupposition of Our Enquiry." II. "The Main Features of Jewish Apocalypse Considered in Their Affinity to the Mind of Jesus." III. "The Doctrine of Jesus Concerning the Consummation of the Kingdom, Considered in Relation to His Ethical Doctrine and His Messianic Consciousness." IV. "The Title, 'Son of Man.' "

Under the head of presuppositions, Mr. Muirhead, holding the position not generally held by moderately conservative critical scholars, and while allowing what many will regard as a needlessly large place for misunderstanding of the teaching of Jesus on the part of those who reported Him, yet insists upon the fact that the eschatological teaching must be presented with substantial accuracy in the Synoptic Gospels, and insists with much effectiveness on the necessary self consistency of the thought of Jesus and the peculiar "elusiveness" of its expression. After a general discussion of Jewish Apocalypses the author concludes that in the teaching of Jesus there is no trace of the use of any except the canonical Daniel.

In the direct treatment of the Eschatological Teaching of Jesus three antitheses are discussed, viz., the Kingdom of Heaven and the collapsing world, the King and the Prince of this world, and the Kingdom Come and the

Kingdom Coming. His definition of the kingdom of God is "the sum of all the good things belonging to the supernatural Life of God's Children and these good things are, primarily, Powers of holy Truth and Love acting on Conscience and Will." (Page 114.) By laying important, but perhaps too exclusive emphasis on the fact that Jesus always combined an ethical element in his thought of the last things, the author seems finally to reduce this teaching to an assurance that the new powers of truth and love would begin their unending activity before the generation to whom Jesus spoke had passed. This discussion is certainly an important contribution to the understanding of the thought of Jesus, but the reviewer is convinced that the self consistency of Christ's thought can be preserved without the sacrifice of so large a portion of the meaning which his words certainly seem to bear. Other points involved in the discussion will arouse thoughtful enquiry on the part of many, as for example the extreme limitation put upon the consciousness of Jesus.

On the other hand the fourth lecture, a discussion practically independent of the rest of the work, states very helpfully the main considerations and most probable conclusions as to the use by Jesus of the title "Son of Man." The author uses and criticises freely, not only the work of Driver (B. D.) "Son of Man," and Schmidt (E. B.) "Son of Man," but also the less accessible discussions of Wellhausen, Lietzmann and Fiebig, the last of whom he regards with especial favor. Mr. Muirhead sums up his discussion in the following definition: The Son of Man, therefore, in the mature mind of Jesus, is a Person who unites a career of utmost service and suffering with a sure prospect of transcendent glory." (Page 203.)

That the direct address which belonged to the lectures in their original form is retained in their publication is no blemish, but rather adds vividness and stimulates atten-

tion. Constantly reminding the reader of the circumstances in which this work was first presented to the public, it also raises hope for future profit in New Testament study which may be expected from the lectures which shall be given on the Bruce foundation.

David Foster Estes.

The Teaching of Jesus concerning God The Father.

By Archibald Thomas Robertson, D.D. American Tract Society, 180 Nassau Street, New York. Pp. 182. Price 75 cts.

This little volume is an admirable contribution to the series on *The Teaching of Jesus* issued by the American Tract Society. Dr. Foster has written on The Teaching of Jesus concerning His Own Mission, and Dr. Vos on The Kingdom of God and The Church. Other volumes are to follow. In eleven brief but comprehensive chapters Dr. Robertson sets forth very clearly the teaching of Jesus as to God the Father. He points out that the Old Testament Idea of God was at the basis of Jesus' teaching on the subject. He discusses Jesus as the Revealer of God the Father, the relation of the Father to the Son, the Holy Spirit, the world, the unsaved, to believers, and Jesus' conception of God compared with the apostolic teaching, and in the tenth chapter the conception of God as the ruling idea of theology. The above outline of topics does but suggest the range and value of the discussion, which Dr. Robertson has given us in a style terse, clear and forcible.

It will be impossible to touch upon more than one or two of the topics discussed by Dr. Robertson . One of the most interesting of these is the relation of the Father to the Son, especially in view of the current general interest in the doctrine of the person of Christ. Dr. Robertson very correctly holds that in the synoptic teaching we have clear evidence of the deity of Christ. "No mere man could soberly say what Matthew represents Christ as saying

after the message from John the Baptist: 'All things have been delivered unto me of my Father.' Matt. xi:27." (p. 62.) Again on pages 58-59: "There is nothing to justify us in speaking of the divinity of Christ in distinction from the deity of the Father. This is a Ritschlian refinement foreign to the teaching of the Gospels." Dr. Robertson also interprets Jesus as teaching His own eternal Sonship. This is the meaning of his calling Himself "The Son of God," and does not refer merely to His Messianic office or to an ethical Sonship. "The term therefore is personal, expressing His relation to God, as well as official and Messianic." (p. 58.) Dr. Robertson's interpretation of Jesus on this supreme subject is very timely, especially as the series to which the volume belongs is popular in character and designed to meet a widespread need among the people.

This volume has already been reviewed in various publications. One point which has received considerable attention is Dr. Robertson's account of Christ's teachings as to God's relation to unbelievers. Is God the Father of all men? This subject is very difficult to discuss satisfactorily, as witnessed by the repeated attempts which are made and the extensive literature on the subject. Perhaps few interpreters would exactly agree in their manner of stating the truth on this point. The possible shades of opinion are quite numerous. It is therefore especially encumbent upon a critic of Dr. Robertson's view or the view of anyone else to cultivate the spirit of fairness. Part of his statements could be taken and the other part left and a totally misleading impression made on the reader's mind. On this subject, as on many others, there is especial need of the judicial spirit. Dr. Robertson holds that Jesus taught that God by virtue of creation and man's likeness to God sustains a relation to man higher than that to the beasts of the field. "On the physical side we are the children of God in the sense

that he is the Creator of all things." (p. 101.) He denies the Universalist view that all men are spiritual children of God and will be members of the family of God in heaven. (p. 101.) Sinners are outcasts from the family of God and hostile towards God. "If such men are still children of God, they are disobedient children, who have rebelled against the Father, who have left home, and who have gone over to the enemy of the Father." (p. 102.) "Hence it is that not all who hear the glad news of salvation will be saved." (p. 103.) The severe arraignment of the Scribes and Pharisees by Jesus, his calling them offspring of vipers and children of the devil leads Dr. Robertson to say: "And yet the fact that Jesus could with justice so characterize these men makes it impossible to think of them as actually belonging to the family of God." (p. 104.) He recognizes also the teaching that men become children of God by faith.

This volume is an excellent illustration of the kind of work which is needed in the realm of Biblical theology. The larger and more technical treatises never reach the masses. There is also a distinct value in holding the attention upon some one great theme as here. This work will prove a very valuable addition to the working library of any pastor. Some of the sentences are most admirable condensations of great ideas. The discussion has not a dull page. It is the work of a mature scholar abreast of current thought and loyal to the teachings of the Master.

E. Y. Mullins.

What is the Bible?

By J. A. Ruth. Chicago: Open Court Pub. Co.

Pseudo Criticism.

By Sir Robert Anderson. Chicago: F. H. Revell Co.

The Bible in Modern Light.

By Rev. J. W. Conley. Phila.: Griffith & Rowland Press.

These books are in a sense representative and symptomatic of the times and may be considered together.

The first is frankly naturalistic. The author tells of a search diligently and persistently made by him with the result, in spite of orthodox prepossessions, that he found what to his mind was "absolutely satisfactory and conclusive evidence that the Bible is as surely and entirely a human production as any other literature." That "man has acquired all the knowledge he has of God and of his attributes, of morals and of religion, by the same process by which he has acquired other knowledge, viz., by the development of the faculties with which God has endowed him; and that the Bible in its religious features is simply a history of man's discovery of God and His attributes and of man's progress toward religious and moral truth." He boldly disclaims all belief in "inspiration" and in miracles, and avowedly enters upon the examination undertaken in the twelve chapters of this book as an effort relentlessly made on this basis. "This discovery," he says, "has brought to me no loss, but only distinct and decided gain," and he trusts that through this book it will prove to others "a key to the solution of some heretofore intricate and troublesome problems." It is to do that, of course, for others, just as it has done it for him, by reducing life and history, Bible and all, to the simplicity of Naturalism—i. e., by ruthlessly eliminating from them all that savors of "miracle" or the "supernatural."

The second book, by Sir Robert Anderson, goes to the other extreme. It is equally as frank and fearless as the first. The "orthodox" view of the Bible must be maintained at all hazards. Sir Robert's "orthodoxy," however, is so straight-laced that not one in ten Christians of to-day would or could espouse it. His little volume is fairly filled with undiscriminating denunciation of biblical criticism. He berates the critics for prejudice and dogmatism and surpasses the wildest of them in these very vices. From beginning to end he betrays the narrow-

ness and the passion of bigotry and onesidedness. He lacks the judicial sense of fairness so utterly that he is incapacitated to judge of the value of the work of the scholars he abuses. Earnest Christian Scholars who are devoting their lives to honest investigations to throw new light on the Scriptures, or to help men to see them more clearly in their setting of time and place and custom, come in for a large share of his bitter dislike. He nowhere has the fairness to deal in the saner methods of argument and discussion, his one weapon is misrepresentation and abuse. It has been well suggested that the best answer to such a noisy denunciator is silence, and, were it not that his misrepresentations may mislead others, that were the true method to follow here.

The little volume by Dr. Conley is a golden mean between these extremes. He is neither a violent radical, nor a narrow partisan. He is an earnest student, a fair-minded investigator, a lucid, popular teacher. These admirable chapters were originally lectures delivered before the Omaha Woman's Club. They constitute a modest but most commendable effort to "set forth clearly, concisely, and comprehensively matters of great moment to everyone interested in the Bible." The author may well hope that they will prove of value in awakening interest in, and promoting the study of, the Bible and all that relates to it. It would be hard to find a more judicious, up-to-date, and helpful popular discussion of questions "about the Bible." He deals in a thoroughly illuminating way with such questions as the Bible and Modern License, the Influence of the Bible upon Art, Ethics and the Bible, the Bible and the Schools, Modern Progress and the Bible. etc. The chapter on "The Bible and Christ" reminds one of the new point of view of such books as Simpson's "Fact of Christ," and will repay most careful study. The chapter on "The Right Attitude of Mind Toward the Bible" is as another has said, worth its weight in gold. The

requisites as he here sets them forth are: Open-mindedness, which stands over against prejudice and dogmatism; expectancy, in view of the history and influence of the Bible, that it will reward study; the judicial attitude, involving discrimination, impartiality, and thoroughness; responsiveness, which is willing to yield the will to the truth recognized. We heartily commend the spirit and method of the author, and trust that the little volume, so admirable in make-up as well, will have a wide reading and use, not by women's clubs only, but by Christian culture classes and by earnest students of the Bible in general.

GEO. B. EAGER.

Francis Parkman.
By Henry Dwight Sedgwick.

William H. Prescott.
By Rollo Ogden.

American Men of Letters Series. Houghton, Mifflin & Co., Boston and New York. 1904.

These are welcome and delightful additions to what has thus far proved a series of most readable and often inspiring biographies. The first volume consists largely of the "studies afield" that made Parkman the author of those "glorious" and "stirring" pages which even a John Fiske said fill "the most brilliant and fascinating books that have been written since the days of Herodotus"—the accounts of those "studies" being chiefly by Parkman himself. "Journals" of two summer vacations and of a trip to Europe, some "erratic, scrappy notebooks," his own brief narration of his life known as the "Oregon Trail," and an unpublished correspondence covering twenty-eight years, constitute the fresh material for this new life of this brilliant pioneer of American letters. The "Life of Francis Parkman," by Farnham, and other important matter, letters, monographs, etc., were put at Mr. Sedgwick's disposal, and he has shown

rare skill in originating and presenting his material so as to produce this facinating volume.

Parkman determined, it seems, while still a lad, not merely to write a history of the French and English war, but to be thorough in his preparation. "Preparation" with him meant no "emasculate scholarship," such as can be had in cloistered seclusion, but rather "hardening the muscles, aiming the rifle, riding bare-back," in order to qualify him to undertake the necessary "out-door studies."

To many, therefore, it will undoubtedly prove true that the most interesting period of his life will be this period of preparation, especially as he had to wage a life-long battle with physical weakness, lameness, and almost complete blindness. It is a thrilling and bracing picture which the biographer here presents of the boy, the youth, the man, intense of purpose, impetuous in pursuit, intolerant of idleness, effeminacy, and indifference, emphatic and by no means "orthodox" in belief, dependent on himself alone, a Puritan of the Puritans in spite of his protests, yet ever pleasant to his acquaintances and beloved by his friends, fighting his way through fifty years of achievement in the teeth of all sorts of odds, a worthy comrade to those great figures in his histories whom he almost unaided lifted to immortal fame.

The other volume under review concerns the man who won for "Ferdinand and Isabella" the instant recognition of scholars the world over; and of whom, apropos of a new edition of his works, so critical a paper as "The Nation" could say: He "knew all that was to be known upon a subject which he selected to write upon;" "Giving all credit to the historians who have done honor to our literature since his day, it is not too much to say that he still stands at the head."

The little volume makes no pretense to supplanting Ticknor's "Life of Prescott," but simply to supplement it. Ticknor wrote of his lifelong friend when he was an old man, and his view of life had deepened into something like austerity. To complete and correct the picture of Prescott's personality, to bring out more vividly the playful and engagingly human aspects of Prescott's character, has been "the sole task of the present writer." He has had ample materials for doing this at his disposal, not only in "The Prescott papers" furnished him by the historian's grandchildren, but in the family traditions of the beloved ancestor given him by surviving successors.

The chapters on "School and College," "Preparation," "The Quest of a Theme" and "Awaking Famous" are especially interesting and suggestive. To some, those on "Personal Traits" and "The Man of Letters" may prove even more engaging and instructive.

The personal purity, moral self-discipline and high ideals of the man, from first to last, as well as his home habits, habits of exercise, wonderful memory, active philanthropy and religious views, will claim the attention of those who especially desire to see beyond the "man of letters" the very man himself. "All who knew him," said George Bancroft, "will say that he was greater and better than his writings. Standing by his grave, we cannot recall anything in his manner, his character, his endowments, or his conduct we could wish changed."

If this "Men of Letters" series sustains itself to the end on this high level, it will merit not only our warm praise but our heartiest thanks.

GEO. B. EAGER.

The Expositor's Greek Testament.

Edited by the Rev. W. Robertson Nicoll, LL.D. Vol. III. New York. Dodd, Mead & Company. 1903. Pages 547. Price $7.50.

The two previous volumes have already now a secure place for themselves in the workshop of the New Testa-

ment student. This third volume strengthens that position. The comments are terse, critical, up to date. Dr. J. H. Bernard, of Dublin, writes on 2 Corinthians. He accepts the idea of a lost letter before 1 Corinthians was written, but is not able to follow Semler, Hausrath, Schmiedel, Clemen, and H. A. Kennedy in the dissection of 2 Corinthians into two epistles. He the rather advocates the integrity of the letter. No epistle of Paul was in greater need of a fresh and adequate commentary. Hence this new work is very welcome.

The Epistle to the Galatians is treated by Rev. Frederick Rendall, M. A., who considers it the earliest of Paul's letters written from Corinth before 1 Thessalonians. Mr. Rendell follows Prof. W. M. Ramsay in his South-Galatian theory of the destination of the epistle. In his view it was addressed to the churches of Lycaonia and Pisidia established in the first missionary tour of Paul rather than to the real Celts or Galatians in the Northeastern part of the province. Mr. Rendall gives one appendix on Pauline Chronology and on a comparison of the Roman with the Galatian Epistle. It is well to have this commentary from Ramsay's point of view to put with Lightfoot's great work on Galatians.

Principal S. D. F. Salmond, D.D., of Aberdeen, is the author of the Commentary on Ephesians. It is a fine piece of work. Dr. Salmond puts Ephesians after Philippians, for "the arguments against the priority of Philippians in the line of these four letters of the Captivity are neither very certain nor very weighty, while there are various internal considerations which favor the priority." He holds it to be a kind of circular letter which probably had the name of the special church written in each case. On Eph. 1:23 he says: "The preceding sentence carries the idea of the church far beyond the limited conception of a concrete institution or outward, visible organization, and lifts us to a grander conception of a great spiritual

fellowship * * * as embracing all believers and existing wherever any such are found."

Dr. H. A. Kennedy writes on Philippians and dates it after Ephesians because the expectancy of death is rather strong in Philippians. However, this argument could easily be turned round, for when he wrote Philemon and Colossians Paul was expecting release and to go east as he afterwards did. The fear of death may have come rather in the earlier stages of the first imprisonment. But Dr. Kennedy is fair and writes very helpfully indeed. On Phil. 2:6 he suggests that perhaps what Paul had in mind was that Christ "might have used the miraculous powers inherent in His Divine nature in such a way as to compel men, without further ado, to worship Him as God. Instead of that He was willing to attain this high dignity by the path of humiliation, suffering, and death."

Prof. A. S. Peake is the commentator for Colossians. Prof. Peake follows Hort in the denial of any attack on Gnosticism even in its incipient stages in this epistle. His argument is not convincing and, moreover, leaves some of the most striking passages in the letter without special point, as Col. 2:19. Prof. Peake is, I think, a Methodist, but he does not hesitate to tell the truth about baptism in his comments on Col. 2:16: "The rite of baptism, in which the person baptized was first buried beneath the water and then raised from it, typified to Paul the burial and resurrection of the believer with Christ."

A. T. Robertson.

Balance, the Fundamental Verity.

By Orlando J. Smith. Houghton, Mifflin & Co., Boston. 1904.

The fundamental conception of this book is that balance rules in the Universe, that nature's fundamental law is the law of balance. Equilibrium, in the sense of actual rest, is unknown. Nature is eternally active. Excess in one direction is balanced by deficiency in another.

The author claims that this one interpretation sums up the various scientific interpretations which have been made of nature. Those interpretations are as follows: First, to Every Action there is an Equal and Opposite Reaction; Second, Effects Follow Causes in Unbroken Succession; Third, The Law of Gravitation: Every Two Bodies Attract each other with a Force proportional directly to the quantity of matter they contain and inversely to the squares of their distances; Fourth, Evolution: the fit advance and the unfit decline, advancement depending upon adaptability and decline upon inadaptability to environment; Fifth, Matter is Indestructible; Sixth, Force is Persistent and Indestructible; Seventh, Motion is Ceaseless and Transformation is Continuous; Eighth, The Laws and Ways of Nature are Uniform and Harmonious. The author contends that Newton's law of equivalents and compensation, to every action there is an equal and opposite reaction, is the supreme statement, the others being subsidiary or complementary to it or explanatory of it. "A man out of balance falls; a globe out of balance would be destroyed. If the universe were out of balance, it would present a spectacle of anarchy and chaos."

The author traces this principle of balance in various directions—in our standards of weight and measure, in intellectual processes, in the law of compensation in human affairs. Duty is regarded as a debt, literally due. The golden rule is the law of equivalent exchange. The author holds that Justice is incomplete in the present existence. The life here is a broken part of a broader life. The essential meaning of religion is found in the agreements, not in the disagreements, among believers. The three fundamental religious beliefs are, (1) That the soul is accountable for its actions, (2) That the soul survives the death of the body, (3) In a supreme Power that rights things. Right rules the world. Religion and

science are in harmony, not in conflict. The author holds that both science and religion have been perverted, and that they need to be brought into harmony. The author opposes materialism.

As a discussion of an abstract principle, the book is worthy of attention. Its style is very clear. It is of course interesting to consider any great conception in relation to the various parts of the world as a whole. There is little that is strictly new or original in this book. Some other phases of the principle of balance or justice might have been discussed with interest, for instance, the Christian doctrine of the atonement.

E. Y. Mullins.

A Dictionary of the Bible.

Edited by James Hastings, M.A., D.D. Extra Volume. New York. Charles Scribner's Sons. 1904.

This is the fifth and closing volume of this great Bible Dictionary. Besides a very unusual group of articles the volume before us has a number of indices that add materially to the ease with which all the volumes may be used, as an index of authors, of subjects, of Scripture references, of Hebrew and Greek terms, of illustrations, of maps.

The maps in this volume form a feature of great value and illustrate the articles on Roads and Travel in the Old Testament by Professor Buhl and Roads and Travel in the New Testament by Professor Ramsay, two of the most important contributions in the whole set of volumes. The maps are scientific and up to date with every facility for service. They are a delight to the eye.

There are only thirty-eight articles in the entire book of 734 pages, but some of them are of great length. Professor Kautzsch's Religion of Israel is the last and the longest, running from page 612 to page 734. The Religion of Egypt is treated by Professor Wiedemann and the Religion of Babylonia and Assyria by Professor Jastrow.

Most of the subjects handled here lie outside of the usual Bible Dictionary, but they are none the less welcome. Professor Votaw's extensive discussion of the Sermon on the Mount is not of this character. So also the Style of Scriptures by Professor König, Revelation by Professor Garvie, Theocracy by Professor Stanton, New Testament Times by Professor Buhl, Trinity by Professor Scott, Numbers, Hours, Years, and Dates by Professor Ramsay, Ships and Boats by Rear Admiral Blomfield, all come properly within the purview of the Bible Dictionary. But one would be loath to give up these outlying articles on fresh and vital themes such as Agrapha by Professor Roper, Code of Hammurabi by Prof. Johns, Diatessaron by Professor Stenning, Didache by Professor Bartlet, Papyri by Dr. Kenyon, Textual Criticism of the New Testament by Professor Murray, besides the articles on Roads and Travel already mentioned. But there are still other subjects that we are glad to have also, as Apocryphal Gospels by Professor Tasker, Concordances by Professor Redpath, Development of Doctrine in the Apocryphal Period by Rev. W. Fairweather, Gospel According to the Hebrews by Professor Menzies, Josephus by Professor Thackeray, Philo by Professor Drummond, Samaritan Pentateuch by Professor König, Talmud by Professor Schechter, Versions by Dr. Lupton. Nor have we yet exhausted the list, but this will do. The work is now complete and will undoubtedly be the Bible Dictionary for the next score of years. Smith is still useful, but so much has been done in the way of discovery and exploration since the last edition of Smith that one looks there in vain for much that he needs. Cheyne's Encyclopædia Biblica is utterly radical and fanciful. The articles in Hasting's Dictionary of the Bible vary greatly in theological standpoint and worth. But that is to be expected in a transitional age such as this. Another generation will see more clearly about many things that many

scholars have been able to do under the influence of the Graf-Wellhausen theory of the Old Testament history. But meanwhile a well-educated minister who can afford it needs this great and scholarly work. He will use it of course, with discretion, as he reads all books. But in the midst of theory and speculation of various kinds he will find the modern results in histological research as he will nowhere else. Dr. Hastings is to be congratulated on this gigantic achievement.

A. T. Robertson.

A Constitutional History of American Episcopal Methodism.

By John J. Tigert, D.D.,LL.D. Second Edition. Revised and Enlarged. Nashville, Tenn. Publishing House of the Methodist Episcopal Church, South. 1904. 8vo. Pp. 628. Price $2.00.

The author is well known as Book Editor for the Nashville Publishing House and Editor of the Southern Methodist Quarterly Review, and ranks among the leading scholars, writers and ecclesiastical statesmen of his denomination. The first edition of the present work, published in 1893, was recognized at once as the most authoritative account of the rise and development of American Methodist church polity. During the past ten years the author has been diligent in further research and has had access to a vast amount of documentary material that escaped him in preparing the first edition, and has been able to give the book an exhaustiveness and a maturity that can hardly fail to constitute it a standard work. Most of the facts regarding Wesley's relations to early American Methodism are well known, having been fully exploited in the multitudinous Methodist histories and biographies. But it is a decided advantage to have all the documentary material brought under survey with special reference to the matter of polity.

Dr. Tigert does not attempt in any way to minimize Wesley's assumption of authority and his strong distrust

of anything approaching democracy in church government. An overmastering conviction that he had been raised up by God to be an authoritative leader was as manifest in him as it was in Hildebrand, Peter Waldo, Luther, and Calvin, and as it is in General Booth of the Salvation Army.

An interesting introduction to the present work would have been an exposition of the historical connection of Methodism with the Waldenses, the Bohemian Brethren, the Anabaptists, and the Moravian Brethren. Far more than the Baptists the Methodists have perpetuated the doctrines, the church polity, and the methods of work of the mediæval evangelicals and of their sixteenth century continuators. The book is well written, well printed, and is a marvel of cheapness.

Baylor University. ALBERT HENRY NEWMAN.

From Epicurus to Christ. A Study in the Principles of Personalty.

By William DeWitt Hyde, President of Bowdoin College. The Macmillan Company. New York. 1904. Pages 285.

Dr. Hyde is one of the ablest and most distinguished educators in the country. He is President of one of the smaller colleges and is a standing witness to the virility of the men who teach in such institutions. He is the author of Practical Idealism, Outlines of Social Theology, etc. The title of this volume is quite significant. In the principles of personality we go to the past for the masters. Dr. Hyde mentions five, viz., Epicurus, Zeno, Plato, Aristotle, Christ. He sees good in Epicurianism and insists that there is a needed lesson for modern life in the ease and composure of Epicurus as opposed to worry and fear. But the teachings of Epicurus led to unselfishness, to lack of self-control, and to dominance of sense over spirit. Zeno puts the emphasis on self-control and checked many of the evils of Epicurus, but it was self-control by law rather than an inner principle of rectitude

that hardened into fatalism and was devoid of the love, sympathy and spirituality. Plato taught the subordination of the lower to the higher and in this he was right. But he made the antithesis too sharp. Platonism was partly impractical idealism that is reproduced in much of the "New Thought" of the present day, a revival of Neo-Platonism. Aristotle sought to combine the previous systems into a harmonious whole. He endeavored to strike a balance between the higher and the lower in proper proportion. Dr. Hyde finds only one flaw in the teachings of Aristotle concerning personality and that is its lack of universality. He did not see that all men as men had rights in his city—state. This defect is removed in the teachings of Jesus who made love the dominating principle of life, love without limit of any kind. The great principle of Jesus conserves the good that Epicurus, Zeno, Plato, and Aristotle had without their limitations and their errors. The ultimate principles of personality are reached in the teaching of Christ. Modern teachers like John Stuart Mill and Spencer follow in the steps of Christ here, however loudly they call themselves Epicureans or what not.

It is a fresh and striking book. There are many ringing sentences that snap with fire and energy. It is a book with verve and power and it is a timely utterance.

A. T. Robertson.

A History of American Revivals.

By Frank G. Beardsley, Ph.D. American Tract Society. New York. $1.50.

The two most obvious criticisms upon this useful work are forestalled by the author in his preface, when he says: "The present volume makes no pretensions to literary excellence, nor does it lay claim to being an exhaustive or critical treatment of the subject." A thoroughgoing and satisfactory history of the great revival movements in American Christianity is still wanting; and it is much

to be regretted that no competent hand has as yet undertaken the difficult but rarely engaging and worthy task of producing such a work. The more modest aim of this treatise is further stated by the author in these words: "Its purpose is to furnish within modest limits a simple and straightforward account of the great revivals and revival movements characteristic of our national religious history." And this aim it certainly reaches.

Beginning with a very general account of revivals in Scripture and history, our author proceeds to tell of the notable revivals, and their leaders, of American religious history. The great awakening of 1734-1749; the remarkable movement which culminated about 1800-1801, but went on periodically up to about 1825; the wonderful work of Nettleton and Finney; the great revival of 1857-1858; the work in the armies during the Civil War; and the movement led by Moody and Sankey about 1875 and on—all receive attention. Besides these larger movements and more notable men, numbers of others are mentioned and discussed. The treatment is sympathetic, and the subject itself is of such absorbing interest as to make up in large degree for the lacks of the book.

Altogether the work is a brief and compendious, connected and highly useful account of the religious revivals which have formed so important a feature of our country's history. The book should have a wide reading, especially among our preachers; and will serve as a transition work between the partial and sketchy treatises that have hitherto appeared, and that fuller and more complete and satisfying treatment for which we still must wait.

E. C. Dargan.

The Foundations of Education.

By Levi Seeley, Ph.D. Hinds & Noble, New York.

This is an important and valuable contribution to the moral aspects of education. The author thinks that there

are many subjects not touched upon in any school curriculum, or in any series of directions to school teachers which lie at the foundation of education, and he is entirely right on this subject. Surveying the educational world at large, on one side there is occasion for much solicitude, he thinks, regarding the moral conditions, though he is by no means pessimistic. His experience as professor of the Science and Art of Education in the New Jersey State Normal School has doubtless given him a point of view and practical experience from the teacher's standpoint which has contributed very greatly to the value of this work. The conception of the book is sound, viz., that education involves the moral development of the child as well as his intellectual growth. The teacher and parent, he says, are the chief factors in education. There are twenty-five chapters in this book, brief, clear and comprehensive. Some general idea of the scope of the writer may be gathered from the following topics: In chapter two he discusses the Motives for Becoming a Teacher; in chapter four, the Spirit of the School Room; in chapter six, the Basis of Promotion; chapter seven, Politeness; chapter nine, the Philosophy of School Discipline; chapter ten, Habit as an End in the School; chapter twelve, the Professional Spirit among Teachers; chapter thirteen, School Incentives; and chapters twenty-four and twenty-five discuss the subject of Moral and Religious Instruction. This book may be commended to teachers as very helpful to them in many directions.

E. Y. Mullins.

The French Revolution.

The Macmillan Co. New York. 1904.

This is the eighth volume of the Cambridge Modern History which was planned by the late Lord Acton and is appearing in two series, one predominantly religious, the other secular. This is the fourth volume to appear, the

others being, Vol. I. The Renaissance, Vol. II. The Reformation, and Vol. VII. The United States. The plan is to assign various phases of the subject to specialists and then bring the whole into harmony by an editorial staff. The authors contributing to the present volume are P. F. Willert, F. C. Montague, Henry Higgs, J. R. M. McDonald, Oscar Browning, Richard Lodge, R. P. Dunn Pattison, H. W. Wilson, G. K. Fortescue, J. H. Rose, H. A. L. Fisher, Paul Violet, G. P. Gooch, most of whom are connected with Oxford University. Only one, Paul Violet, is a Frenchman, and few of them are well known in America. This volume has the defects and excellencies inevitable in this kind of work. The various parts are not of equal value, and the unity cannot be so well preserved as by a single author. On the other hand the parts are treated by specialists.

This volume of nearly nine hundred pages deals with the ten years of the Revolution from 1789 to the overthrow of the Directory in 1799. Napoleon is to be given an entire volume. The entire work deals with the several phases of the Revolution, with the exception of one chapter which is devoted to the final dismemberment of Poland. During these ten years the history of the Revolution is so nearly the history of the world as perhaps to justify such treatment. The work opens with a rather weak chapter on "Philosophy and the Revolution." It is followed by three other preparatory chapters on "The Government of France," "Finance," and "Louis XVI." Then follow eighteen chapters on the general course of events, and the whole is concluded with three closing chapters on "Revolutionary Finance," "French Law in the Age of the Revolution" and "Europe and the French Revolution." Most of the chapters are well written, and the work as a whole will probably supersede all others on this subject. The publishers have done their work in the usual excellent style. W. J. McGlothlin.

My Baptism and What Led To It.

The Rev. James Mountain. Preface by Rev. F. B. Meyer. Philadelphia. American Baptist Publication Society. 1904.

The author of this little book was a highly esteemed minister of that branch of the Methodists in England known as Lady Huntingdon's Connexion. He was pastor of a flourishing church of that body at Tunbridge Wells, Kent, having held the position for eight years. But his mind became aroused to the lack of Scripture authority for the practice of infant-baptism, and after long and painful search he became convinced that the rite was opposed to Scripture and that he must therefore cease to practice it. This led to trouble, for the creed or discipline of his church required the ministers to practice the rite. Mr. Mountain applied to the court of chancery to see if legal measures could be found for him to retain his pastorate and yet act out his conviction. When this failed he withdrew and set up an independent church, founded on believers' baptism. Many of his brethren followed him. A new building was erected and is now partly paid for, and the property is held by the Baptist Union of England and Wales. Mr. Mountain was baptized by the Rev. F. B. Meyer soon after his mind found rest in the Bible views of the ordinance. In this book, under the form of conversations, reproductions largely of some that he actually had during the time of his struggles, Mr. Mountain has given an interesting examination of the errors of infant-baptism. The argument follows the lines with which we are more or less familiar: examination of the Scripture, history, and the concessions of Paedobaptist scholars of various communions.

While there is not a great deal that is new to well informed students of the subject, there is much that is interesting, and the spirit of the author is so eminently frank and conciliatory that the book interests and holds the attention from first to last. As a recent and valuable

contribution to the baptismal controversy it is well worth a careful reading. It is an excellent work to put into the hands of those who are disturbed and seeking light on the question of baptism.

E. C. Dargan.

An Abridged History of Greek Literature.

By Alfred Croiset, Dean of the Faculty of Letters of the University of Paris, and Maurice Croiset, Professor of Greek Literature in the State College of France. Authorized translation by George F. Heffelbower, A.M., Professor of Greek in Carroll College. The Macmillan Co., 66 Fifth Avenue, New York. 1904. Pages 569. $2.50.

A. and M. Croiset's great work, Histoire de la littérature grecque, in five volumes has long been a standard in Europe. In 1900 they published a Manual of Greek Literature in one volume. It is this Manual that Prof. Heffelbower has translated and that is now offered to the English reading public. There is need for just such a scholarly, comprehensive and masterly survey of Greek literature in English. The book modestly claims to be designed only for secondary education, but it will be found very helpful for all save the specialists who can use the original unabridged edition. This volume is thoroughly scientific, but is readable and luminous. There is constant reference in the foot notes to special treatises for further study. The book traces the historic development of Greek literature from the days of Homer to the time of John Chrysostom, Cyril and Theodoret, when "Hellenism had taken its exit, and Byzantinism had taken its place." Greek Christian literature is ascribed to the fourth century for its rise. This is true in the sense of the vital and historic connection between Christianity and the ancient Greek literature. And yet it does seem odd for the Greek New Testament writings to receive no mention in a complete survey of Greek literature, though the reason for the omission is clear.

The authors deny that there is a decadence of interest in Greek culture as a basis for modern education. Cer-

tainly they have contributed their share towards the retention of Hellenic influences in present-day life. It will be a sad day for the world when it cares no more for the ideas and the language of Greece. From their urns they rule us yet, those masters of old whose careers are so ably described in this volume. A. T. Robertson.

Character, A Moral Text Book for the Use of Parents and Teachers in the Training of Youth in Principles of Conduct.

Hinds & Noble, New York. Pp. 410.

This volume has no author's name on the title page. It is copyrighted by Henry Varnum. It is divided into eighteen books, with numerous subdivisions of each book into parts. The author's aim is clearly set forth. It is to give the best thoughts of the best men that ever lived, though as he puts it himself, in a haphazard way, in order to contribute to a purer moral atmosphere, and to save the youth of to-day from losing sight while young of the beacons which the eye of the age can hardly discern. The author thinks that our moral development is very one-sided, and that in the public school life, and in the family there is great need of fresh insistence upon ethical teachings.

Each of the books is intended to represent a year of the child's life, and the parts correspond with months. This is a somewhat mechanical arrangement of the material, but has some advantages of course. The range of topics covered is very wide. Nearly two hundred distinct topics are discussed. The treatment is in the form of concise, comprehensive statement, numbered successively under each division. A few of the topics are as follows: Love, Obedience, Courtesy, Procrastination, Purity, Courage, Sincerity, Manner, Simplicity, Advice, Forgiveness, Criticism, Timidity, Fault-finding, Money, Heredity, Self Culture, Imitation, Tact, Judgment, Faith, Endeav-

or, Usefulness, Debt, Leadership, Fame, Religion. Many of the teachings are stated in axiomatic or aphoristic form. The mind of the author has evidently meditated long upon moral subjects. The arrangement of the material seeks to give the simpler truths adapted to childhood first and gradually lead up to those adapted to the more mature. Religion is the last subject treated, though the first topic is God. The book may be recommended as containing a great deal of useful material, and will doubtless prove helpful to many teachers and parents.

E. Y. Mullins.

History of the Baptists of Maine.

By Henry S. Burrage, D.D. Portland, Me. 1904.

There were Baptists in Maine as early as 1682, but they were driven away by persecution and no permanent church organization was effected until the comparatively late date of 1768. In that year two churches were organized in the province and since that time the Baptists of Maine have had an honorable history. In 1903 they reported 246 churches, 147 ministers and 20,016 members. They have not grown in numbers in many years. Indeed the number of communicants reported in 1840 was larger than that reported in 1903. But in benevolence, education and in missionary activity they have made gratifying progress.

The story is admirably told by Dr. Burrage, the editor of "Zion's Advocate," the organ of the denomination in that state. He is in every way well equipped for such a work, and he has spent much labor upon it, evidently a labor of love. The numerous illustrations are unusually excellent and form a valuable part of the book. They include many men who have been prominent in the work of the Baptists of Maine as well as many church and school buildings. The expense of the work was assumed by the State convention, which has not spared money.

Altogether it is the most satisfactory history of the Baptists of a State with which I am acquainted.

W. J. McGlothlin.

Der religiöse Gehalt des Galaterbriefes.

Von Johann Walter, Pastor zu Marienburg in Livland. Göttingen, Germany. 1904. S. 257. Pr. 6 M.

The author says that he has written this book away from university libraries in the course of his pastoral work. He need not have apologized for it, for he has kept close to the mind of Paul in this Epistle. The method pursued by the writer is not exactly that of formal commentary, for he does not discuss all the Epistle, beginning with 2:15, nor quite that of Biblical Theology since it is not a full discussion of all the ideas in the book. What Pastor Walter has done is to seize the chief idea in the Epistle and show Paul has developed it. He conceives that in 2:15-21 Paul has laid down the thesis which he proposes to discuss. In the rebuke of Peter's hypocrisy Paul sets forth again the principle of the decree agreed upon at the council in Jerusalem (Acts 15), which Peter, Barnabas, and James had all champoined. James has not gone over to the Judaizers, but Peter is guilty of sin and leads Barnabas momentarily astray. This freedom of the Gentiles from the bondage of the Jewish law is the bugle note of Galatians. In Gal. 3:13 Pastor Walter sees rightly that the death of Jesus in our stead sets us free from the curse of the law, both Jew and Gentile, when we are reconciled to God on this basis. In his comment on Gal. 3:26 f. it is interesting to note that he correctly sets forth the Baptist conception of εἰς χριστὸν ἐβαπτίσθητε. He insists that it retains the idea of immersion and is symbolic(symbolisch) of the faith already exercised in Christ. On the whole this is a fresh and helpful book on the central themes of Paul's theology, the justification of the sinner by faith as set forth in the case of the Galatian Christians.

A. T. Robertson.

Glorious Praise.

By W. H. Doan and W. J. Kirkpatrick. Published by Harvey & Burnett, Louisville, Ky.

This is a song book recently issued. It contains three hundred of the best Christian hymns and music. It includes many old favorites endeared to Christian hearts wherever praise is sung. The aim has been to supply every department of church music, the prayer-meeting, Sunday School, Young People's Societies, evangelistic work, and the church service. It is a difficult task in the midst of the riches of our modern hymnology to select a volume of hymns which will commend itself to every one equally, and yet it is believed that this volume will meet the needs of a great many churches and Sunday Schools, and the retention of the best old hymns, as well as the selection of many of the most popular of the newer hymns, will commend the book to many.

E. Y. Mullins.

The Oxyrhynchus Papyri.

Part IV. Edited with translations and notes by Bernard P. Grenfell and Arthur S. Hunt, Oxford, England. London. Egypt Exploration Fund, 37 Great Russell St., W. C. Boston, Mass. 1904.

This work belongs to the Graeco-Roman Branch of the Egypt Exploration Fund. The three parts heretofore published create a keen appetite for this fresh volume. Most of the papyri here presented were discovered by Messrs. Grenful and Hunt at Oxyrhynchus in 1903, while the rest came from the original find in 1897. There are eight plates. The first series of papyri in this volume give the "New Sayings of Jesus" which are already familiar to the theological world. They quicken the previous interest in the brief Logia of Jesus discovered by these successful explorers, but they complicate in various ways a final judgment on the questions raised by both sets of Logia. There is also a Fragment of a Lost Gospel, possibly a portion of the Gospel according to the Hebrews.

Then comes a part of Genesis which is succeeded by a considerable fragment of Hebrews which is placed by the editors in the fourth century, the date of B and ℵ. There are numerous classical fragments of such writers as Aristotle, Demosthenes, Sophocles, Xenophon, Thucydides, Herodotus, Homer, Hesiod and various minor authors. There are official documents and accounts belonging to the Roman Period. The book concludes with excellent indices. We now have six invaluable volumes under the auspices of the Graeco-Roman Branch of the Egypt Exploration Fund. New light is thus possible on the Greek language in New Testament times as is being brought out so well by Deissmann in Germany and J. Hope Moulton in England. It is possible to see the language of business and everyday life in the Graeco-Roman world of the first century A. D. But the language is not all. The life of the people comes out in clearer outline also, and new manuscripts of great value we now have. May we not hope that these Oxford scholars will persevere in their explorations?

A. T. Robertson.

Die Apostolischen Väter neu untersucht. 1. Teil, Clemens, Hermas. Barnabas.

Von Dr. Daniel Völter, Professor der Theologie in Amsterdam. Buchhandlung und Druckerei vormals, E. J. Brill, Leiden, Holland. 1904.

This is a massive volume of 472 pages and promises to rival in size and exhaustiveness of treatment the great work of Lightfoot on the Apostolic Fathers. Lightfoot, it is true, wrote only of Clement, Ignatius, and Polycarp, while Völter proposes to discuss all the Apostolic Fathers. Völter belongs to the extreme Dutch school of criticism from which Van Manen comes who rejects all of Paul's Epistles. However, Völter is not so radical as that. He means these volumes to be his contribution to the history of the origin of the Old Catholic Church. He thinks that

the author of the original (later worked over) Clement's First Letter to the Corinthians was either directly of heathen origin or a Jewish proselyte and was perhaps a freedman of the consular Flavius Clemens and wrote about the time of Domitian. He follows Harnack in denying the unity of the Shepherd of Hermas and puts it between 110 and 140 A. D. Likewise he denies the unity of the so-called Epistle of Barnabas and follows Lightfoot in dating the letter between 71 and 79 A. D. This work will not supplant the former in this field, Lightfoot, Battifol, Zahn, Harnack, Kruger, Hilgenfeld, etc. But it is a very valuable contribution to the subject and must be considered by every thorough student of the Apostolic Fathers. A. T. Robertson.

The Old Testament Doctrine of Salvation, or, How Men were Saved in Old Testament Times.

William Deas Kerswill, D.D. Presbyterian Board of Publication and Sabbath-School Work, Philadelphia. 1904. Price, $1.00, net.

The author of this interesting and valuable work informs us that his purpose has been to discover "not what men think, but what the Old Testament says." He is at home in Higher Criticism, Old Testament Theology and Hebrew Exegesis. His point of view throughout the book is that of a progressive conservative, slow to surrender what has come to us as the result of earnest, honest thinking by orthodox scholars throughout the centuries and yet ever ready to accept new truth. He has set for himself the task of telling "in an exact and orderly way how men were saved in Old Testament times, and what that salvation meant,—not what we can read into it, but what it meant then, what it contained then to make it sufficient and effective." To do this successfully would be to make a contribution to theological learning, and Dr. Kerswill has not failed in his laudable undertaking. For the most part his critical views are sane and his exegesis sound; and he has made a book intelligible to

Christian laymen and at the same time interesting and informing to thoughtful pastors and scholars.

Dr. Kerswill believes in the reality of the crisis in the garden, the tragedy which made all the descendants of Adam sinners by nature. Hence all men are lost, unless God shall provide a way of salvation. But what was God's attitude toward the sinner? He ever stood ready to forgive, if men would repent and believe. "From the beginning of human sin, God's mercy as we have seen, has flowed with a world-wide stream for all who would receive it." Our author justly condemns a narrow criticism that would leave the prophetic denunciations of sin without the accompanying offers of mercy. He well says: "The critic frequently sees only one thing, while the Old Testament writer saw two,—God's hatred of sin, and his loving desire to save the sinner."

What place had the Messiah in Old Testament salvation? Dr. Kerswill thinks we are in danger of reading back into Old Testament passages a New Testament meaning which was unknowable for men of that early day. Types and predictive prophecies have been made much clearer by the coming of the Son of God into the world. It was not necessary that the believer of that day should understand the details of God's plan of salvation in order to be saved. "The Old Testament believer placed his faith in the mercy of Jehovah, and left it to him as to how his mercy would make use of Messiah to effect his pardon and salvation." "The question as to how a righteous God could forgive sin, how God could be just and yet justify the ungodly, did not much trouble the Old Testament believer."

Dr. Kerswill insists that the scope of inquiry as to salvation under the Old Testament must not be limited to life under the Law of Moses, but must include Abel, Enoch, Noah and Abraham. Nationalism was not everywhere dominant in Old Testament times, and the salva-

tion of the individual, whether Israelite or Gentile, is ever the main thing. He finds the germ of regeneration in the Old Testament. Many doctrines of grace must wait for the coming of the Messiah for their final and perfect statement. Conviction for sin, confession accompanied by penitence and followed by reformation and restitution —these find full expression in the experience of the saved man in Old Testament times. The saved man's attitude toward Jehovah was one of habitual trust.

In discussing the inward change corresponding to regeneration and conversion, Dr. Kerswill goes too far when he says: "Salvation is wider than conversion. Many are saved who have not been converted." It is but fair to add that our author is speaking of a conscious change from a wicked life to one of purity and uprightness; and he means to say that such a radical change ought to be made unnecessary by careful home training in believing households, so that children cannot tell when they began to love God and trust Christ as a Saviour. Conversion as a conscious change, the exact hour of which is known, is not universal among the saved; but every descendant of Adam must be renewed by the Spirit of God, or else he is unsaved.

Pastors and teachers will find the book quite helpful.

JOHN R. SAMPEY.

Social Progress, a Year Book and Encyclopaedia of Economic, Industrial, Social and Religious Statistics.

By Josiah Strong. The Baker & Taylor Co., New York.

This volume is somewhat in line with the previous volumes of Dr. Strong. It is filled with statistics of all kinds, bearing upon the social progress of the race. The data seem to have been obtained from authoritative sources in most cases, and the volume will be very useful to all students of the world's progress who are in search of figures. The range of inquiry covers the world. Of

course social progress cannot be set forth statistically in any adequate way, and yet the statistical side of the matter is very important. The book will prove a valuable work of reference to all those interested in its subject.

E. Y. Mullins.

Islam and the Oriental Churches; Their Historical Relations. Students' Lectures on Missions, Princeton Theological Seminary, 1902–3.

By William Ambrose Shedd. M.A., Missionary of the American Presbyterian Church to Persia. Published by the Presbyterian Board of Publication and Sabbath School Work. Philadelphia. 1904. 250 pp. $1.25 net.

Besides a general Introduction, with the purpose of showing the importance of the subject, there are lectures on The Influence of Christianity on Muhammad, and on the Beginnings of Islam; The Relation of Christianity to the Development of Muslim Theology; The Relation of Muhammadan Government to the Oriental Churches; The Expansion of the Faiths; The Downfall of Christianity in the Common Ruin; The Light of the Past on the Future of Missionary Conflict.

Mr. Shedd has sought to give us a scientific, a just and fair, account of the relations of Christianity and Islam. He has avoided the missionary's attitude in the earlier chapters and thus made all the more effective his brief and incisive statement of the message for missions set forth in the concluding chapter.

Full credit for all good and a fair statement of all evil in Mohammedanism is given. Possibly he goes too far in acquitting Islam of barbarity in its propagandism. The Oriental Churches also get sympathetic treatment.

The title of the book suggests a scope which we find the author does not really mean to cover. For the Introduction informs us that he "will discuss the historical relation of the faiths, not their philosophic and moral effects, except incidentally." Geographically, also, he now proposes to limit himself to a portion, merely, of Western

Asia "and ecclesiastically to the Nestorian and Jacobite churches."

The result justifies neither the title nor this introductory limitation of the field; but rather falls between the two conceptions. There is some vagueness about the earlier lectures on this account. Much of the discussion applies to all the "churches," and some to only one or two, and with some changes of the factors involved. In treating Islam, moreover, there is not maintained sufficient clearness of distinction between general facts of the faith, and facts applicable to one or another sect of Islam. Features of some sect are sometimes treated as if characteristics of the whole.

There is wide reading, sympathetic handling, careful reflection manifest in this work and the work is an addition of value to the popular literature of a subject too little familiar to American Christians.

W. O. Carver.

Japan To-day.

By James A. B. Scherer, Ph.D. Formerly Teacher of English in the Government School at Saga, Japan; Now President of Newberry College, South Carolina; Author of "Four Princes; or the Growth of a Kingdom." With Illustrations. Philadelphia and London. J. B. Lippincott & Co. 1904.

This little volume, 323 pages, is done on good paper, in splendid type, and with twenty-eight full-page illustrations that are well executed. The reading matter is interesting and informing, some of it misinforming. The author constantly seeks to be amusing and quite generally succeeds, but his success is sometimes at the expense of exactness. There is no comprehensive view of "Japan to-day" but rather a lot of sectional snap-shots. These are highly entertaining and if one knows, and remembers, the limits to which these views apply he will learn much. The author quotes freely from other works on Japan, sometimes at considerable length.

Altogether the book is bright and sparkling without being new.

W. O. Carver.

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Corrigenda: In the Review and Expositor for October, in Dr. James Orr's article, page 303, beginning fourth line from the top, read as follows: "The newest hypothesis, we confess to us an original one, of Oscar Holtzmann is, that it was *Joseph of Arimathea* who secretly moved the body from the tomb (the sealing and guard of soldiers being mythical, but then why not *Joseph* and the new tomb also?).

In the present issue, in Dr. Newman's review of Dr. Strong, on page 53, in the eighth line from top, instead of "nearly three of his pages" read "valuable space."

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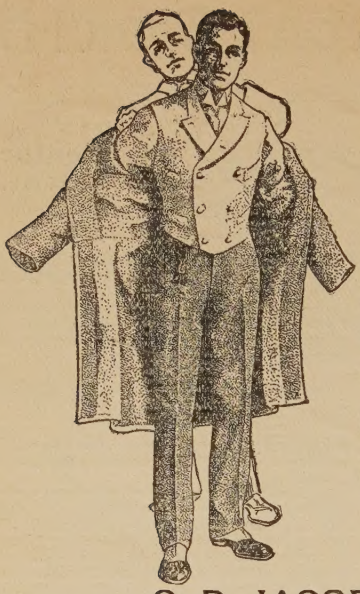

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